THE CHURCH AND THE COMMUNITY

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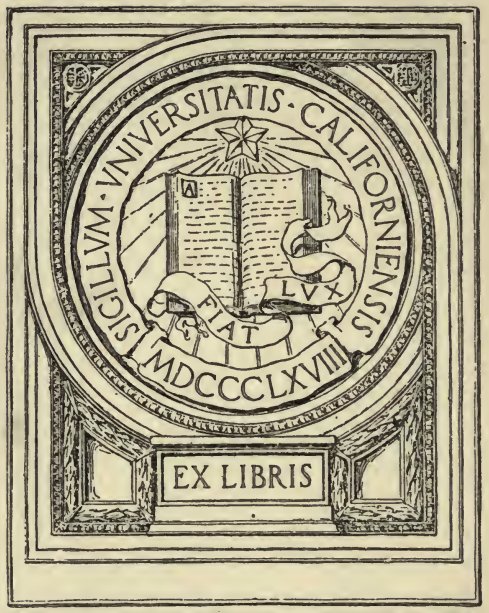
Ralph·E·Diffendorfer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THE CHURCH AND THE COMMUNITY

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BY

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UNIV. OF CALIFORNIA

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FOREWORD

"The Church and the Community" is an introduction to the study of the local church in its relation to other community institutions, forces, and agencies. The emphasis is upon these social relations even more than upon specific activities or acts of service in which the Church may engage in the Community.

The fact that little or no mention is made of worship, religious education, and personal evangelism does not imply that the author holds them in proportionate significance. These functions of the Church's ministry are of prime importance. The local church, however, is also an organized group in the community. It holds property, receives and pays out large amounts of money, and commands the paid and volunteer service of hosts of people. This organized life is often so effective that many church members feel the unusual influence of the group in the community. Christians are only beginning to realize the mighty force which lies inherent in these local churches, separately and in cooperative groups. The Church has proved so worthily its power to cultivate its membership as a field for moral and spiritual growth, that it gives confidence and hope that it will be aroused speedily to an appreciation not only of its latent power as a social force, but also of the right and duty of leadership in community affairs. How else can morals

and religion come to dominate our modern complex social life?

Six short chapters for use as a study and reading book for church and student groups are a limitation upon an introductory study. Many important phases of the Church's relations to community life could not be considered at all and others only briefly. It is hoped, however, that these chapters will help the Church to seize its unparalleled opportunity not to build up itself out of the community, but to build up the community out of its very life.

The careful and painstaking research work of Miss Anna Rena Blake is sincerely and gratefully acknowledged. She has been a devoted and efficient helper. Much of the material has come from the busy offices of the Home Missions Survey Department of the Interchurch World Movement of North America.

RALPH EUGENE DIFFENDORFER.

NEW YORK CITY, *February*, 1919.

I

COMMUNITY LIFE

Strong, that no human soul may pass
  Its warm, encircling unity,
Wide, to enclose all creed, all class,
  This shall we name Community.

Service shall be that all and each,
  Aroused to know the common good,
Shall strive, and in the striving reach
  A broader human brotherhood.

—Sarah Collins Fernandis.

Aim

To show what is meant by community life, and to point out that the growth of the community movement is a direct challenge to the church to assume leadership in the building up of community life.

I

COMMUNITY LIFE

In an official church group in Chicago, a few months ago, some of the city's outstanding religious needs were being discussed. One secretary said, "Take our classic example, South Chicago." A stranger asked, "What is South Chicago? Is it all of Chicago that lies south of its business center? Is it a separate town south of the city's limits?"

"No, it is a community beyond Englewood and not far from Pullman."

More confusion for the stranger.

"What is Englewood? What is Pullman? Are they both in what you call Chicago?"

"Yes, but they are distinct and separate communities."

Then others recalled the small town or the open country of their boyhood days and told how certain localities were known as "Goose Town," "Dutch Town," "Frog Town," "Across the Tracks," "Under the Hill," etc. These were all commonly spoken of as communities.

The meaning of words is largely determined by their usage. By setting down, therefore, a list of the divisions or sections commonly called "communities" in towns, cities, and open country, and then by attempting to describe and define these divisions, a good working definition of "community" can be arrived at.

These communities are associating groups of people

who live within an area more or less clearly defined, who have common interests and a sense of mutual responsibilities, and are held together by ties of local sympathy. They have common traditions, customs, social standards, occupation, and social rituals. The core of the community idea is found in the origin of the word itself, an old French word, *communité,* a fellowship or sense of fellowship, a society or division of people. From this derivation, we have "community," meaning common possession or enjoyment, the holding or sharing of interests, possessions or privileges, in common by two or more individuals.

Generally speaking, the word "community" means the people who reside in one locality, who are subject to the same laws, and have the same interests. Because the term "community" admits of contraction or expansion, it is the only appropriate term to use in defining the area within which people share common interests. Thus defined, a community is not necessarily uniform in size, type, or origin.

A mere collection of dwelling-houses with their occupants does not make a community. The word "community" signifies a population-group which has become socially conscious and is working together as one body to satisfy common needs or ambitions. The real community is one that has organized its population, invented efficient social machinery, and has trained effective social engineers to make use of all its available resources for all the people within the community.[1] In short, a com-

[1] Edwin L. Earp, "The Rural Church Serving the Community," pp. 106-109.

munity is a community when it has developed adequate social machinery to connect human needs with available resources.

Types of Communities

The Rural Community. Is there such a thing as "rural community?" Can the farm population as a class be considered a community, or can you cut out of the open country any piece, large or small, square, triangular, or irregular in shape, and treat the farmers' families in a well-defined section as a community and plan institutions for them? Would the eighty-five farmhouses in a Norwegian settlement, bound together by one church organization, form a community?

In an attempt to outline a working basis for the determining of rural communities, Professor Galpin, of the University of Wisconsin, made surveys of twelve villages and cities in a certain county in Wisconsin, in order to determine the centers for banking, marketing, delivery of milk to the village factory, attendance at high school, attendance at church, the reading radius of the village paper, and the use of the village library. After these various community interests were mapped out, the conclusion was drawn that, generally speaking, the *trade-zone* in the country forms the rural community.[1]

The City Community. No ready-made means of discovering the city community is to be had; nevertheless, a few clear elements of communities may be observed, and some of the bonds of city community life may be

[1] C. J. Galpin, "The Social Anatomy of an Agricultural Community," pp. 17-19.

analyzed. If a more or less definite geographical limitation is assumed, within which common interests are promoted, there tends to develop a community, in the accepted and exact sense of the word. A variety of interests and factors, however, help to make up communities of different types and widely varying sizes.

Types of City Communities. First, there is the traditional type,—which, in our larger cities, is usually in the less densely populated areas, with a distinct historic development and continuity from the time of its settlement. It retains unbroken its local traditions, interests, and identity. It may or may not coincide with political bounds.

There are also language communities. The natural segregation of our new Americans into language and racial colonies has given rise to distinct types of community life. Even after the community has adopted our common language and customs, there may remain a special racial deposit from the forces and tendencies established by an original racial or language grouping.

Then, there is the segregated geographical community. This may be determined by a park, river, canal, pond, railroad, or street-car line. The location of an industry in a more or less isolated section of a city draws around itself a population which, by virtue of common interests and proximity, forms a community. Industry, however, though often the prime factor, is not the only one, for the total life of the people soon demands improved streets, public school buildings, and other matters of common interest.

There is also the political community type. Usually

these political units are arbitrarily assigned; but by common action there grows up slowly a bond of mutual interests. In the larger cities this is often the political division known as the "ward," and it frequently coincides roughly with racial colonies.

A more elementary type of community is one organized around a leader, usually political but not necessarily so. In a locality lacking adequate organized cooperation for community interests, common action is often promoted by some outstanding leader.

A Permanent Community Spirit. America is young among the nations. Pioneer life, with its limited means of intercourse, stimulated and fostered independence; it called for individual effort to an extent unknown anywhere else in the world. America has developed a spirit of self-reliance and the power of individual initiative, but the increase in population and wealth, scientific knowledge, modern methods of industry, means of travel and intercourse, all demand cooperation. The development and uniting of the full strength of the nation made America's participation in the Great War a success. Now, after the war, we see clearly that the strength of a nation like ours depends on the development of all of its constituent units, and that a democracy must be alive in all of its parts.

Unifying Factors in Community Life. Obviously, since a healthy community life depends upon a common understanding of common needs, all the factors in community life that tend to give unity of thought and control should be encouraged and preserved. Such factors are:

The old town-meeting, where it still functions as a form of government.

The assembly of all the people for the election of school trustees and the adoption of the school budget.

The public school, because it offers educational advantages to all the children.

Public institutions like the library, art gallery, and municipal buildings, because they represent interests that belong to all the people.

Town athletics and playground activities, such as the town baseball, football and basket-ball, or other organized clubs, in so far as they take the name of, and are supported by, the people as a whole.

Pageants, agricultural fairs, picnics, "sings," and dramatics, in so far as they represent the common life and aspirations of the people and are open to all for participation.

The central market, when it offers equal opportunities to all sections and all classes of population.

The Peace Chest or Community Fund, as the actual expression of the city's total benevolent needs and the response of the people to it.

The Central Federated Labor Councils, as the agencies for elevating the ideals and standards of all the industrial groups.

The Chamber of Commerce, when it is representative of all the groups fundamentally interested in the business life of the community.

The council of social agencies, in so far as it coordinates and unifies the city's social service enterprises.

The churches, when united in federated or cooperative activity.

Each one of these factors is in itself a unifying element in the community life, but it is only as they are actually parts of the recognized social machinery which

relates common human needs to available resources that they are worth preserving as unifying factors.

Divisive Elements in Community Life. Any factors which tend to prevent or to break down community spirit are essentially undemocratic and un-Christian, whether within the realm of politics, industry, education or religion. A superficial examination of the normal life of our communities reveals disintegrating influences at once alarming and dangerous to the very development of democratic institutions. We do not refer to differences of opinion on debatable issues which call for a thorough discussion when policies affecting the common welfare are given public hearing, but rather to those deep-seated prejudices which prevent any attempt at service for the common good. Chief among these in our own country are:

Racial antagonisms, and the efforts of any one race or group to dominate or control the life of other races or groups.

Class conflicts, especially when expressed in strikes, boycotts and sabotage, which cause the whole community to suffer.

The tendency of the new Americans, partly on our account and partly on their own, to settle in colonies and to continue the old-country language and customs, thus preventing interchange of ideas and ideals.

Politics, whenever, through close ward organization under the domination of bosses, the people are pitted against each other for sordid and selfish gain.

Commercialized amusements, when, because of the admission fee, a part of the community never gets an opportunity to enjoy the best.

Private and parochial schools, in so far as they prevent

normal association of all the children and all the youth of the community, in that important period of their lives when characters are forming.

Sectarian religion, whenever it elevates non-essentials and destroys the realization of common religious ideals and goals.

The Organizing Principle in Community Life. With the passing of war needs, there has been developed no single satisfactory principle by which all the interests in a community may be organized. If anything, a period of reaction has set in. For peace time, the moral equivalent of war has not been provided. American communities to-day give the impression that they are groping blindly for a goal to satisfy the aspirations of men and women who have had a little glimpse of the glory and the joy of service for the common good. Even the millions of our soldiers and sailors, once fired with enthusiasm to make the world safe for democracy, have returned to America to find democracy imperiled even here on our own shores. Of all the things that were predicted about what the returned soldiers and sailors were going to say and do, when once again settled in their communities, few or none have happened.

Attempts at Community Organization. As a deposit of our war experience, however, we have in our country to-day a number of agencies, each seeking, through a program of service, to become either an important or a central organizing factor in community life. Capitalizing the community spirit of war days, these societies are attempting to provide a common goal and to arouse a spirit of service for the common good. No

consideration of the community and its problems, and the relation of the church to these problems, can afford to ignore these great organizations. Within this brief space it will be possible to sketch only those that specifically affect some fundamental community need, as health, recreation, social and moral life. There are many other agencies promoting activities in the community, but they are not so clear as to a central principle around which the whole life of the community can be organized.

The American Red Cross. The day after the armistice was signed, people began to ask what the Red Cross proposed to do next. Even assuming that the armistice officially concluded the war, the Red Cross war work continued for months, although in diminishing proportions. The year 1920 will be one of completions and beginnings, the former chiefly in foreign lands, the latter mainly a domestic venture. It is the future peace-time program of the American Red Cross, and its relation to other community-serving agencies, that is of peculiar interest to us in this study.

An official bulletin of the American Red Cross, called "Health Centers, a Field for Red Cross Activity," outlines the peace-time program of the organization in a definite field. It has no thought of attempting to encroach upon the field of the national, state, or local health authorities; on the other hand, "it clearly sees a great opportunity to advance the public welfare by enlisting alongside of these agencies, and by mobilizing the reserve forces of its millions of members, its universal prestige, its democratic and non-sectarian ideals, in a new and mightier effort for the elimination of the unnecessary

sickness, poverty and death now caused by preventable disease." [1]

The Red Cross will initiate the movement for a health center in every community, to be supported wholly or in part by public funds, as an official activity; or it will take the lead in coordinating some or all of the sound and well-conducted volunteer health agencies; or, failing either alternative, it may itself construct and operate the health center.

It is proposed that no health center shall be established until a thorough survey of the community has been made, in order to determine its present health work, and what still needs to be done. In the community, the health center will bring together all the community agencies, both public and private, dealing with the health of the people. The two chief activities will be war on tuberculosis and the conservation of child-life. Attention will be given to social, mental, and industrial hygiene. The health center will become a central point for health education, a place for lectures and conferences.

In addition to the above, there is a well coordinated peace program for the Junior Red Cross, which includes the stimulating among children of community activities appropriate to the Red Cross, the development of an international understanding and good-will, and the establishment of ideals and habits of service.

It is claimed that it is peculiarly proper for the Red Cross to take the initiative, by reason of its widely representative character and its impartial attitude toward all groups and all parties in the community. The Red

[1] "Health Centers." A Red Cross pamphlet, p. 4.

Cross claims to recognize no lines of cleavage due to politics or religion.

The relation of this proposed peace program of the Red Cross to the churches and home mission agencies is at once apparent. The settlement houses, community and parish houses, the mission schools, homes, and hospitals among immigrant, industrial, Negro, mountain, Indian, Spanish, and other peoples throughout our land, have long been centers of just such work. Under the control of the Protestant denominations in the United States there are 319 hospitals with 22,898 beds. The churches will very reluctantly yield their ministry to the poor, the sick, and the dependent. While the Red Cross may be non-sectarian, for this very reason it cannot bring full ministration to any family in need or sorrow. It may coordinate efforts to heal bodies in pain, but these will always need the ministration of religion to bring comfort and solace to broken and sorrowful hearts; so the challenge is not for a definition of responsibility which would make it necessary for the church to relinquish those functions which have sprung out of her very spirit and life, but rather that they may be coordinated and used for the most efficient and noblest service. It may well be remembered that the Red Cross has not been independently established in any country or among any people of the world where the spirit of Christ has not predominated.

Community Service, Incorporated. Community Service, Incorporated, is being organized to take up the work of the War Camp Community Service, as the latter ceases to be a war-time work, and to conserve the

social values it has created to help meet our peace-time problems. It also inherits the organization and experience of the Playground and Recreation Association of America, of which War Camp Community Service was an outgrowth. It therefore claims to be well qualified to serve as a national organization for the promotion of Community Service.[1]

Representing no group or party, Community Service does not seek to build up an institution, but rather to develop the resources of the community itself and thus render its own presence unnecessary. It will bring together persons of all creeds and conditions to work for a common purpose. The cooperation of existing organizations is a fundamental aim. There will be an attempt to make the people conscientious and efficient directors of their own affairs. The actual programs in industrial cities include many kinds of social and recreational activity. Among them are the following:

Play and athletics—New parks, playground and athletic fields, a municipal beach and bath-house, boating, swimming, camping, meets and hikes, soccer leagues, skating, boxing, basket-ball, street play, and school athletics.

Social and recreational activities—Dances, movies, parties, picnics, spelling-bees, candy-pulls, dramatics, pageants, clubs, and home hospitality.

Music—Community singing, oratorios, concerts, recitals, and music festivals.

Club facilities—Club-houses, community clubs, dry saloons, camps, a worker for vacation homes for working-girls; community mass-meetings and celebrations.

[1] "Community Service." A pamphlet, p. 3.

The neighborhood has been recognized as an essential social community, not only through the school centers and local clubs, but by "block parties" which were popular in a number of the larger cities during the war period.

It is definitely stated that "Community Service, being essentially an American movement, recognizes the value of the home." It builds one for itself, establishing the Community Center. "With a Community Home established, members of the community automatically become members of the community family. Folks have a place in which they can meet as folks. In the community center, the community household, it is very easy for men and women to cease being employers and employees and become folks." [1]

A report of Community Service from a New England city says that "there are already many organizations that work for community morale. Every church, every helpful social center, every fraternal society is one. But there are vast numbers of persons who are not touched by these activities. Some of these organizations have other purposes so distinct that they do not definitely promote this end to any large extent. There needs to be a positive influence to help people to self-government and to give them new hope and ambition. The churches do their best to accomplish it, and throw their doors wide open to all. But difference in religious beliefs, and the opposition of many people to religious influence, prevent the church influence from becoming universal. What every neighborhood needs is a

[1] "Why Community Service?" A pamphlet, p. 17.

morale-center where every citizen can find something that he can understand, and that he can feel somehow reaches out to his need." [1]

Just as the American Red Cross proposes to organize the community for public health interests, so Community Service proposes to organize it around the use of leisure time. Whether Community Service acts merely as a coordinating agency, or whether it seeks to build and operate a social service center, the churches will have to reckon with it and come to some definite policy regarding cooperation. Before the churches will yield their influence over the leisure time of their boys and girls, there must be sure and unmistakable evidence that some other agency can provide morale and morals, both necessary for the highest development of character. The real question in instituting social centers under local control, outside the public school and church interests, is whether or not these centers will offer any wider interests, or more power for extending community welfare, than do social units, such as the churches. Social settlements, social centers, and community centers not under church control, even in the same community, are likely to develop a more or less selfish social group, sometimes quite as "sectarian" as that of which the church is so often accused. Community interests to-day are confused with conformity and uniformity. The highest community welfare demands coordination and unity. It is our contention that unity may be secured through the churches as individual

[1] "Community Service." A pamphlet, p. 23.

units just as effectively as through other unrelated social agencies.

The National Social Unit Organization. The Social Unit Organization is an outgrowth of a health center experiment, the first of its kind in this country, carried on in Milwaukee in 1911-12 by a child welfare commission.

The Social Unit, as planned, is a group of people living in the same neighborhood and organized to give and receive community service. It is based upon the belief that the good-will of the American people can be organized to solve peace problems, just as it was organized to solve war problems,—by creating a community atmosphere in as small an area as a city block and making it possible for every one to take some responsibility.

Interrupted by a change in city administration, and later by the war, it was not until early in 1916 that a temporary committee on national organization was formed, and enough leaders in medical, social, and civic fields had been secured as supporters of the plan, to undertake this long deferred experiment under community organization. Later in the same year, Cincinnati was selected as a field for demonstration.

The four features of the Social Unit Organization, as it was finally developed in the Mohawk-Brighton District in Cincinnati, are enumerated as follows:

1. "The Citizens' Council of thirty-one members, chosen by local Block Councils, which are in turn elected by residents of the blocks, every one of either sex over eighteen years of age residing in the block having the

right to vote for the Block Councils. It is estimated that each of the thirty-one blocks includes a population of approximately one hundred families or five hundred people.

2. "The Occupational Council, composed at present of the elected representatives of seven skilled groups serving, although not necessarily resident, in the district. The Occupational Council is elected by group councils, organized in the following skilled groups: physicians, nurses, recreational workers, teachers, social workers, ministers, and trade unionists.

3. "The General Council, which has full control over all neighborhood programs, made up of the members of the Citizens' Council and the Occupational Council sitting together.

4. "The Council of Executives, consisting of the three executives of the three councils above named."[1]

The problems of the Mohawk-Brighton District are those of the average, congested city community; namely, how to save the lives of babies, to prevent death from tuberculosis, to assimilate the foreign-born, to reduce poverty and unemployment, to improve housing conditions and sanitation, to increase public spirit, to promote recreation, to extend education, and to develop the moral and spiritual life of the people.

It is officially stated that this community organization does not involve any change whatever in the fundamentals of our political system; that under no circumstances can it be made a medium for the spread of propaganda. On the other hand, it is contended that it is a thoroughly American idea, as American as the old New England town-meeting, where neighbors met to-

[1] "The Survey." November 15, 1919, p. 116.

gether for the democratic discussion of community problems.

The entire experiment was investigated in the latter part of 1919, and a thorough-going review of its work was made by Dr. Edward T. Devine in *The Survey* for November 15, 1919. It is Dr. Devine's opinion that definite results have been obtained, though they cannot be stated in statistical form. He is convinced that the Social Unit has added substantially to the physical and moral well-being of the residents of the Mohawk-Brighton District; has led to more efficient and discriminating relief, to more thorough and constructive diagnosis of needs, and to more neighborliness among the people themselves, as well as to more hospitality to visitors who come with the wish and purpose to help them.

The National Social Unit Organization and the Community Councils of New York have recently merged their activities, in order "to bring about the unification of the scattered energies of the nation and to preserve the great national unity which was developed in this country during the war."

Trade Unions and (Local) Central Labor Bodies. Among constructive community forces, despite certain countervailing tendencies, must be reckoned local labor organizations, especially the central or federated unions. The very fact that an increasing, and indeed the more intelligent, section of workingmen in a given community are to be found in the ranks of organized labor is itself an indication that the unions must be considered in any intelligent formulation of a forward-looking community

program. In touch with all phases of local industry, the labor unions are in a strategic position to exert influence for good or for ill. What the influence may be in a given case, will depend, partly at least, upon the attitude of the local churches.

Fortunately, there is a growing disposition on the part of our community and religious forces to bridge the gap which has long separated them from the workers in the ranks. The fraternal delegate has been a potent means of bringing to the consciousness of workingmen in many communities the vital interest of the church in their problems and, by reflex action, has increasingly affected the immediate religious constituency.

These central labor bodies, or local federations, are indeed of wide educational effect upon the minister who "sits in" with them in the capacity above indicated. Any one who is disposed to doubt the potential, if not actual, capacity of organized labor to deal intelligently with its own interests is urged to form some such contact. Broad-mindedness in discussion, fairness in decisions of the chair, receptivity to "outside" influences which are recognized as of a friendly character, are all conspicuous marks of the federated union in our "best regulated" cities. Serving also, as they readily may, as centers of potential religious forces, even though not predominantly Protestant, they really offer an almost unparalleled opportunity for the church to express itself in the local industrial field. Memorial services and special sermons, as well as service on committees, have been the contributions of many ministers to these labor bodies: whereas, on the other hand, this friendly interest

has resulted in a like response on the part of many workers who have long remained away from the church, as apparently having little or nothing of vital interest to offer them.

The opportunity, also, for enlisting labor, through local unions and federated bodies, in every worthy social cause and legislative program, is obvious to any church worker or leader who stops to think, and who well may profit from the acumen developed by the workers as a result of direct contact with the pressing problems of life. These problems are increasingly difficult under our complex civilization, especially in this period of soaring prices and widening dissatisfaction with conditions as they are.

Young Men's Christian Association. The success of community work of the Young Men's Christian Association in recent years has been such as to challenge wide-spread interest. The objects of the Association's community work, as stated officially, are:

"First—To bring individual boys and men to a personal knowledge of Jesus Christ as their Savior, to lead them to dedicate their lives to Him, and to train them as His disciples in active service for others.

"Second—To relate the Association program to the churches of the community, and to enlist boys and men in active church membership.

"Third—To stimulate in the community a program of activities for the welfare and uplifting of boy life in all that stands for the highest manhood.

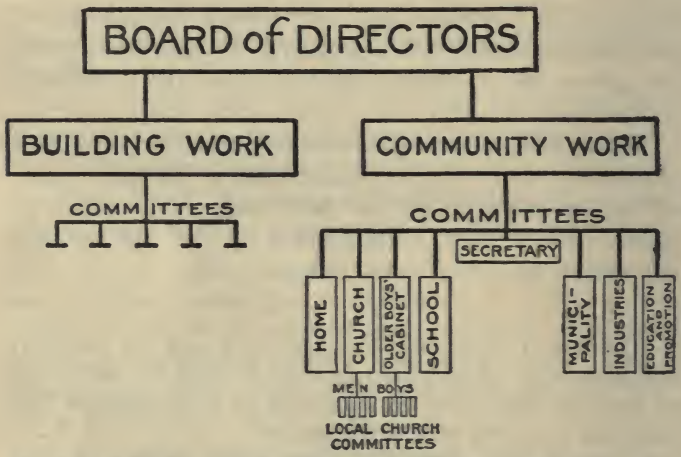
"Fourth—To include in this program such practical steps towards eliminating the cause of evil as may be in

harmony with our objectives, and not be content merely with alleviating the results of evil.

"Fifth—To cooperate with other agencies working for the Christianizing of community life.

"Sixth—To supplement and strengthen the home, the church, the school, and the municipality, in their relations to the social, recreational, educational, moral and spiritual life of the community." [1]

The form of organization necessary for community work depends on whether the work is to be done with

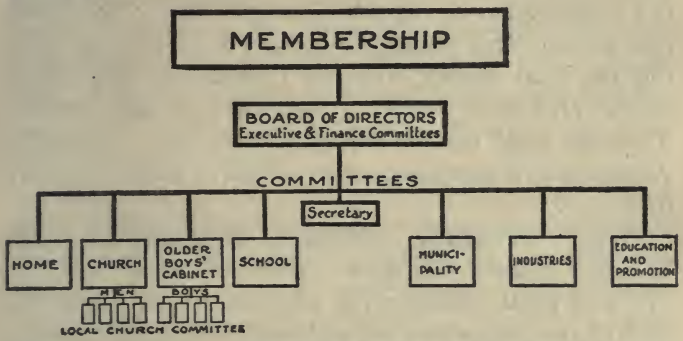


ORGANIZATION OF A YOUNG MEN'S CHRISTIAN ASSOCIATION, PROMOTING A BUILDING AND COMMUNITY PROGRAM.

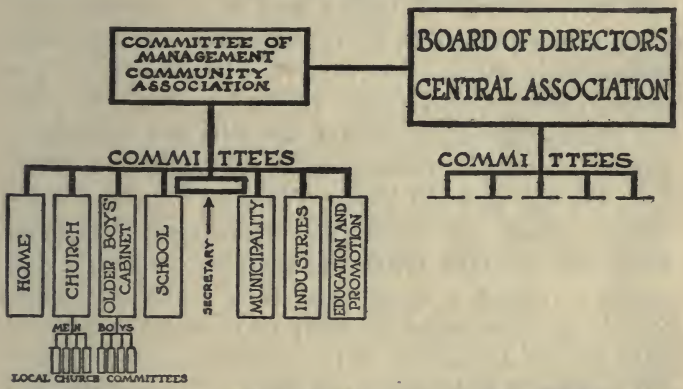
a building, without a building, or as a branch. These three plans of organization and the proposed program

[1] Frank H. T. Ritchie, "Thirty-three Questions Answered," p. 3.

are described and illustrated in the accompanying diagrams.



ORGANIZATION OF A COMMUNITY YOUNG MEN'S CHRISTIAN ASSOCIATION WITHOUT A BUILDING.



ORGANIZATION OF A COMMUNITY BRANCH, YOUNG MEN'S CHRISTIAN ASSOCIATION.

As to the place of the individual church in the Association's community program, it is its purpose to serve it as it serves other existing agencies. It has an ob-

ligation to the local church, however, greater than to any other agency, because, as a Christian association, it is an expression of organized church life. Community Association plans should be made with a view to serving the local church, and the Community Association should always be ready to lose itself in such service. That the local church cooperate with the Community Association in community-wide efforts to serve is equally necessary.

Young Women's Christian Association. The Young Women's Christian Association is at work in city and rural communities of America, touching the lives of thousands of girls and women, and contributing to their all-around development—physical, mental, social, and spiritual—in such a way as to command the thoughtful attention of every individual and institution interested in community welfare. In both town and country, the "Blue Triangle House" is becoming more and more a community center for girls and women, no matter what their occupation or nationality.

To the city girl, the Young Women's Christian Association means an attractive, well-equipped building where she can take systematic exercise, enter into club activities, obtain a good meal at a reasonable price, consult an experienced secretary as to suitable work, or make up for deficiencies in her education by taking special courses in any subject she desires. To the girl who lives in the building, the Young Women's Christian Association really means "home," and for the girl who has a room elsewhere, it furnishes many home influences and surroundings which she would otherwise lack.

Here she may consult the approved room-registry and find a desirable place to locate; here she may rest after the day's work, in the company of congenial girls; or, if she wishes, she may here entertain her men friends. Then, in the hot summer months, she may learn where to find an accessible, inexpensive vacation home, affording country rest and play.

The country girl does not have the same easy access to the Young Women's Christian Association buildings, but in her rural community she feels the influence through the "get-together, pull-together" spirit which comes from country-wide organization, clubs of various kinds, organized play, and the necessity of achieving maximum service with minimum equipment. A genuine spirit of cooperation is fostered.

To the college girl, the Young Women's Christian Association means religious activities to strengthen and supplement those provided by her college; spring and summer conferences, "where she learns to visualize, through the inspiration of communal religious life and group training, the challenge and opportunity for service;" and the eight-week club where she puts this vision of service into practice.

To the foreign-born woman, the Association means a doorway to American ideals and institutions, for through it she finds guidance and instruction that bring her into understanding with her American sisters. To the colored woman, too, it means the same activities and responsibilities that it does for her sisters of the white race.

To any and all of these girls, the Blue Triangle means

the summer camp, plays and pageants, and Bible and mission study classes, which are found in every community touched by the organization. What the Young Women's Christian Association means to any community, however large or small, and in some way to every individual in the community, is well expressed in an official pamphlet under the heading, "What It Means to You," as follows:

"Happier, healthier womanhood for your daughter or granddaughter.

"Happier, healthier womanhood for the girls of your town or your city or your country.

"And because happier, healthier womanhood, therefore a better city, a better nation, a better world."[1]

National Catholic War Council. This council was created by the Roman Catholic church to deal with the special needs which arose during the war. It has recently outlined, in a series of booklets, the problems which face the Roman Catholic church under war and post-war conditions, and has given a synopsis of the organization of the Council and its various sub-committees. Among its activities are those which deal with social reconstruction.

This program on social reconstruction is one of the most practical that has been issued by any organization, religious or secular, in America. Special attention is given to the serious problems which confront the American people. In connection with land, a scientific utilization of resources is proposed, as a partial solution

[1] "The Various Angles of the Triangle," p. 8.

of these great problems. In addition, the following questions are discussed and remedies suggested:

Unemployment and uncertain conditions in industrial problems connected with the demobilization of the troops, particularly those which concern their families.

A rapid extension of the Boy Scout Movement under Roman Catholic leadership.

More vigorous efforts to teach the essentials of American citizenship to immigrants.

Instruction for all American citizens to help them to be healthy and conscientious, through better understanding of civic opportunity and civic duty.

A plan of civic education through motion pictures.

A well-outlined social service program for Roman Catholic agencies, including concrete advice and information concerning such topics as education, parish organization, domestic science and home economics, Big Brother and Big Sister movements, Catholic women's clubs, men's clubs, and community centers.

For the welfare of girls and young women, there is practical advice on such subjects as Travelers' Aid Association houses, both temporary and permanent, employment bureaus, cafeterias and rest-rooms, recreational facilities, clubs and education.

In the reports of the work of the Council, from all over the United States, there is evidence of a widespread activity through and in the new Catholic Community Houses. In one city, in order to make the new house known to those whom it purposed to serve, and to emphasize the community spirit, an exhibit was held of the handicraft of seven different Roman Catholic national groups resident in the city. In another city, the activities of a community house, during one month, in-

volved cooperation with twenty-one different social agencies. Classes were formed in home-making and telegraphy, scout troops for boys and girls were organized, as well as girls' clubs and a dramatic league. In a mid-western town, the community house has organized a cannery. Elsewhere, shop-work for boys, taught by students from the State University, is the chief activity. In one city, the community house is the health center. In another city, a Catholic Social Service Bureau has been organized and has a volunteer staff to give service to all their community centers. The educational activities include medical aid, dentistry, and nursing.

In many cities, community-center houses are being established in the heart of the foreign district, for the purpose of bringing the foreign-born and the native population together, to their mutual advantage. Every activity that makes for better citizenship and social cooperation will be carried on with the most modern and approved methods.

Some of these community houses are magnificent, well-equipped buildings. In other places, the work is temporarily located in remodeled residences, with a large staff of volunteer workers who enrolled for war service and are now being transferred to community work.

Here is a factor with which the Protestant churches have not had to deal in any wide-spread way in years past. This new, vigorous movement among Roman Catholics will make itself felt in communities where heretofore the settlements, homes, parish houses and community houses of the Protestant churches, and the

general and women's home missionary agencies, have had undisputed sway.

Position of the Church. The relations of these and other community-serving agencies to the churches vary in different localities. In many, if not most, of the small cities and towns, and certainly in a majority of the open country trading-centers, the churches are still the social agencies around which the life of the people centers. In such communities, the churches must seize the present unparalleled opportunity, not only for spiritual ministry through worship and religious training, but also for education, inspiration, and definite direction of the people in any sort of community service that meets a well-defined need. These needs vary to such an extent that it is impossible to give a complete list. The point of view of this text-book is that the church should seek the causes for any unwholesome conditions which may be discovered through processes of survey and investigation.

Instead of merely waiting until some community force of a degrading or negative nature has produced a situation affecting the children, the youth, or the adults of any given community, the church must now understand social diagnosis sufficiently to strike at the roots of such forces. Streams of community influence need to be purified at their fountain-head.

Furthermore, there is a special opportunity for the churches in all such communities to be sufficiently open-minded and far-sighted to be able to take the leadership and provide the necessary facilities for the supplying of any housing, health, recreation, economic or other need,

whenever it is brought to the attention of the community. Such a policy would not only prevent the unnecessary duplication of social agencies in the community, it would give the church the opportunity to enforce its moral and spiritual message by meeting definite needs.

In industrial centers and in the larger cities the situation facing the churches is more complex. Due to abnormally rapid growth, resulting in bad economic and social conditions, these communities have developed needs which have been baffling to the churches and their allied agencies for many years. The churches, however, were among the first of the agencies to attempt to adapt their message, program, and physical equipment to the changed conditions. Inspired by the churches, and to a large extent led and supported by Christian people, other agencies arose to deal with special kinds of needs. In many communities these agencies are openly the servants of the churches.

In all the complex situations such as exist in our large cities, it is increasingly evident that the churches must not only continue to support the great social agencies that are, in all respects, her children, but must increasingly become the channel through which these agencies make effective their own programs for social reconstruction. In the city community, to a greater extent than in town and country, this necessitates an extended conception of the church's mission and message. The alternatives are clear. Either the church must become a local, organized force for the achievement of noble social ends, or she must remove herself further from increasingly vast numbers of people.

This means, primarily, that the churches of a given city must agree upon a community program; and then, in a federated capacity, seek relationships with other agencies in the community working at the same problems. If a council of social and community agencies does not exist, the churches should inspire and guide its organization. This council will be representative of all the community-serving agencies and will probably be the most effective form of organization for actually meeting the social needs of the more complex communities. Through this council, the churches will find an efficient method of social and community control. They can express their collective will and bring influence and pressure to bear for the realization of the ideals for which the churches stand.

In seeking such a community program, we desire to be specific and keep in mind that the community represents interests, needs, and problems that concern everybody. The following concrete needs appear, in one form or another, in nearly every community in our land:

(1) Standards of Housing
(2) Public Health
(3) Recreation
(4) Supply and Distribution of Food
(5) Popular Education
(6) Freedom of Assembly and Public Speech
(7) Efficient and Representative Government
(8) Public Service
(9) Industrial Organization

(10) The Correctional System
(11) Care of Mental Defectives and Delinquents.

On most of these community problems, there is available to the churches, through one or more scientific or social agencies, the information necessary for them to render their service in accordance with approved methods.

Finally, what principles can the church safely follow in applying Christian ideals to community life? Can they be more than the simple, though fundamental, teachings of Jesus, which for our purpose in this study may be stated as follows:

1. The inestimable value of the individual and the right of the individual to the fullest development of personality.
2. Service the supreme motive of human activity and the only true test of human valuation and achievement.
3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order and for the purpose of establishing a genuine human brotherhood.

II

ECONOMIC FACTORS

The labor of the righteous tendeth to life.
Proverbs, 10, 16.

Aim

To show that, in view of the fundamental relation of economic factors to the development of community life, and their consequent effect upon the church and her institutions, it is the inescapable duty of all Christians to understand these factors and to be vitally concerned in their tendencies.

II

ECONOMIC FACTORS

Fourteen years ago, on the south shore of Lake Michigan, in Lake County, Indiana, the sand dunes supported a small population of squatters and shantymen who lived by hunting, trapping, and fishing. In the western section there were several organized towns with small factories. Through the dunes, from east to west, flowed two sluggish little streams, the "Big" and the "Little" Calumet. To-day in this region, with Gary as its center, there live more than one hundred and fifty thousand people. Gary itself, a city of sixty-five thousand people, was planned and laid out entirely new. Only fourteen years ago, sand dunes, marshes, and scrub-oaks were all that could be found on the present site of this modern city.

The Calumet Steel Center. The choice of the south shore of Lake Michigan for the location of the new plant of the United States Steel Corporation, and the consequent building up of one of the greatest steel centers in the world, was due to the fact that the site was within five hundred miles of eighty per cent of the iron, oil, and coal deposits of the United States,—the three basic elements in the steel industry. Furthermore, the natural waterway, furnished by Lake Michigan, brought the iron ranges of the upper peninsula within easy ac-

cess of a network of railways, with trunk-line communication to all parts of the United States.

The story of the laying out of the city, and the locating of the mills, parks, streets, and public buildings, is one of the civic romances of the world.

Social Conditions. The five principal communities in the region are Hammond, Whiting, East Chicago, Indiana Harbor, and Gary. Part of the region joins Chicago on the south and lies within the state of Illinois. With the opening of the industries, there was an influx of foreign-speaking people, representing nearly every race and nationality of the recent immigration. The proportion of foreign to native population ranges from forty per cent in Hammond, to eighty per cent in Gary, and one hundred per cent in East and West Hammond.

Before the coming of prohibition, in the state of Indiana, there was one saloon to every two hundred and fifty people in the Calumet region. In 1917, there were more murders committed in Lake County, Indiana, than in the entire Dominion of Canada. During the days of the war, juvenile delinquency increased to an alarming extent. Industrially, the Calumet region has had periods of depression and prosperity. During the Great War, it was the center of unparalleled activity. Only recently, its cities have been torn and distraught by the great steel strike. On the streets of the principal communities there have been fighting and blooodshed. State and Federal troops were called upon to preserve quiet and order. The people who own the great industries and control their policies do not live within the region. The presidents of the local companies reside elsewhere.

Some of the managers and superintendents commute to their work. The region is inhabited almost entirely by a foreign-speaking industrial population, made more complex in recent days by a large influx of Negroes from the south. Without any doubt, the next twenty-five years will see the extension of the city of Chicago from its present bounds on the Illinois State line, around the south shores of Lake Michigan, and eastward as far as Michigan City. It may not have the corporate name of Chicago, but it will be a succession of communities, possibly united into one commonwealth, surely with common types of industrial and social problems.

A Mission Field. In the entire Calumet region there are 55 Protestant churches and missions with nearly 3,500 membership. Only 12 of these churches are self-supporting. Practically all of the leading general and women's home mission boards have enterprises in the Calumet district. The churches that were established in the little towns before the boom, and the new churches since organized, are now, without exception, confronted with a type of population, an industrial life, and social and moral conditions, which threaten their very existence, and practically determine their leadership, methods, and programs of work.

The missionary program of one denomination alone in this region calls for the expenditure of a million dollars within the next few years. The needs of the region have attracted the attention of the entire state of Indiana, if not of the whole country. The civic, social, and church leaders of Chicago have begun to see that the destiny of the new south shore is linked with that of their own city.

Determining Factors. The influence of economic factors, keenly felt in every community, is probably more clearly recognized in the Calumet region than anywhere else. Community institutions are affected for good or ill by local industrial conditions. No church in this region discusses its message, program, and staff without regard to the economic foundation there existing. In some sections, no change of church location can be made without taking into account company-owned land. In a great industrial crisis, all seem compelled to take sides. Usually, no leader arises who is able to state the moral issues involved and thereby arouse enough community conviction to determine or guide the trend of events. The life of the city is swept on by a current of irresistible force. Headlines in a morning paper may announce a decision which will affect the daily comfort of thousands.

The Churches. In the face of such conditions, briefly and inadequately described, the churches and missions are making a stand that is little less than heroic. The great body of their membership has the advantage of being so closely identified with the industrial life of the region that the church leaders find ready sympathy and eagerness to make any necessary readjustments in the church programs and equipment. The disadvantages of an old, settled church membership, out of sympathy with new elements of population and social conditions, are not to be found in the Calumet region. Genuine human sympathy and the desire to help are free from any tendencies to patronize. Certain church centers are outstanding examples of spiritual power-houses, exercising their social

ministries and uplifting influences without regard to race, language, or position.

The task, however, is such an overwhelming one as to test the ability of the church and missionary forces to face squarely a region not yet too large to be thoroughly analyzed and understood. Being accustomed to experiments on a large scale, such as the actual founding of the city of Gary itself, the establishment of the Gary system of schools, and the planning of other notable industrial and social enterprises, produces the atmosphere and sentiment which the church needs in order seriously to grapple with the problem as a whole. The social, moral, and spiritual needs of the region have been thoroughly studied, and the local religious leaders comprehend the factors in their problem. To attempt any solution single-handed, or by denominational approach exclusively, would invite failure and a discounting of all religious enterprises.

In order better to understand their field, to coordinate their efforts, and to strengthen their institutions, the religious forces of the region have formed the Calumet Church and Missionary Federation. This organization is unique in that it not only federates the local church enterprises, but it unites, also, in a common task, the district, presbyterial, state, and national home mission interests at work in the field. It is endeavoring to bring into unified thought and action all of the moral and religious forces operating in the region. Its aim is to see that all parts of the Calumet region are supplied with adequate church facilities, and so to supervise the placing of churches and missions that there shall be no waste of

money and effort, through the overlapping of territory and the resulting competition. It also aims to keep the importance of this region as a field for Christian effort before the general boards and societies of the churches. It serves, too, as a clearing-house and a unifying agency for all the churches in the region.

Rapid Growth of Cities. The rapid growth of Gary and its consequent problems are, generally speaking, typical of what has happened to all our cities, but more slowly. A few fundamental economic factors, such as increased transportation facilities, the invention of machinery, specialization in industry, and the development of the factory, have made the modern city. With the coming of machinery, life was revolutionized for everybody. The machine made the factory, and the factory caused closer grouping of population into what is known as the industrial center. The industrial center became the nucleus of a great city or was placed on the outskirts of an established community. Whenever a factory was placed in a small town, it almost immediately introduced the elements of city life.

The growth of railroad mileage in the United States, from 1830 to the present day, has a counterpart in the growth of cities since the same date. It was during the decade of 1880–90 that extensive development of manufacturing industries took place in this country, and it was during the same decade that cities of eight thousand population increased from two hundred and eighty-six to four hundred and forty-eight per cent.

The forces responsible for the growth of cities are deep rooted in the social natures of men. No attempt to

retard their development has thus far succeeded. For hundreds of years, efforts have been made, without avail, to turn the tide that swept to the great centers. Neither persuasion nor legislation has been effective. The city has developed, in spite of the wisdom of philosophers or the edicts of kings, because the growth of populations and their manner of making a living are determined by forces which neither kings nor philosophers can control.

City Problems. The problems emerging from the rapid growth of cities and from the very structure of their populations need only to be enumerated here. They are congestion, the preponderance of foreign-speaking people living in colonies, the entrance of the Negro into industrial life, the larger number of women in the population of large cities, the high death-rate among industrial workers, the weight of poverty on the hearts and lives of vast multitudes, the "bitter cry of the children" of the tenements, child labor, the large number of persons in the city from twenty to fifty-four years of age (which embrace the most active period of life), and, finally, the lack of family life and the transient character of the population. Practically all of these problems have grown out of the two prime economic factors characteristic of city life,—modern industry and the lack of ownership of homes. Community life, so far as the city is concerned, is thus predetermined.

Central Churches. In the early days, when our population was largely Protestant, the churches were built in the center of the cities and towns. Located on the Public Square, on the Village Green, or at the intersection of main thoroughfares, they typified the central

place which the church and religion occupied in the hearts and minds of men. The people rode in their carriages or walked from their near-by homes to the church.

As the city grew and business encroached upon the residential sections, the people removed their homes to outlying districts, and churches were at once face to face with the alternative of either removing to the centers of the self-supporting population, or adapting their buildings and types of work to the changed conditions. What has happened to the fine old residential streets, famous in many cities, is reflected in the problems to be faced by the churches on these thoroughfares. Witness Peachtree Street, Atlanta; Broad Street, Philadelphia; Euclid Avenue, Cleveland; Delaware Avenue, Buffalo; and Michigan Boulevard, Chicago.

The Rooming-house District. The first stage in the adaptation of the downtown residential community to the developing life of a city is the transformation of old residences; the alteration of fine, detached homes into high-grade rooming-houses where "paying guests" are received. Then the ordinary rooming-house and boarding-house appear, with such a confused readjustment of population, that no social, educational, or religious agency is able, apparently, to improve the situation. Congestion is sometimes further increased by another change. Foreign-speaking people move in, and an entire family occupies one or two rooms which have been vacated by one or two boarders. Sometimes, instead of a foreign-speaking group, it is an influx of Negro people, and a similar congestion occurs.

All this change of population has an economic basis. The normal development of the city's business and commercial center usually forces up land values, so that individual families in detached houses can no longer afford to live on so much valuable land. Sometimes real estate adventurers have been accused of unfairly advancing the values of the land. It is often said that, when foreign people or Negroes move into one of these congested areas, rents are proportionately higher than in other parts of the city. As business advances, these old residences give way to the modern shop, store, or office building. This does not mean, necessarily, that this particular problem for the city is solved. It may only indicate that the process has "moved out" farther. Persons of long residence in our American cities can refer with more or less exactness to the periods of transition, when different streets passed in successive waves through these various stages of development.

Effect on Churches. The churches are necessarily involved in this movement. There are instances where former strong religious centers have been converted into settlements or missions for people of a foreign language, or given over to the exclusive use of Negro congregations. The full story regarding the factors which lie behind the location and re-location of church buildings in rapidly growing cities has not yet been written. It must, however, be apparent to all Christian people who support the churches as their centers of normal religious education and service that all church members have a vital interest in these economic movements.

Rural Changes. The changes in rural communities

due to economic factors are as important as they are astounding. Economic laws are in operation when rural sections lose their population to near-by towns and cities; when there is migration of farmers to other and better lands; when farmhouses are abandoned altogether, as in many sections; and when a new population of foreign-speaking people take up the old homesteads, as in New England and also in some of the states of the middle west and south. Other factors which may produce radical changes in rural communities are scarcity of labor, the condition of roads, farm income, and the facilities for marketing.

Tenantry. A prime economic factor, affecting community life and the future of all civic, social, and religious

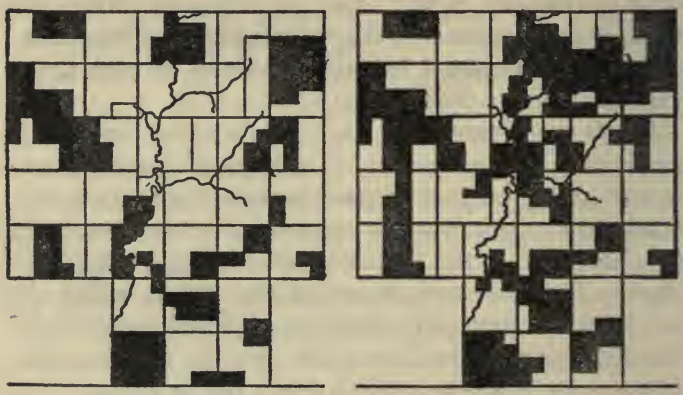
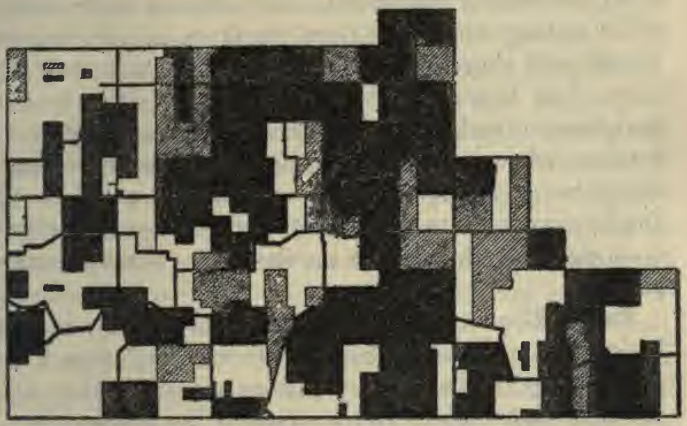


DIAGRAM SHOWING THE INCREASE IN TENANT FARMS (BLACK) IN A PARISH OF IOWA DURING THE PAST TEN YEARS.

agencies in rural communities, is the rapid increase of tenantry in the United States. The increase in one small

parish in the heart of one of the best farming sections in Iowa is indicated in the diagram on the opposite page.

A survey made of a parish in Illinois in the rich corn belt reveals the following situation:



OWNERS OF THE BLACK AREAS (48 PER CENT) LIVE OUTSIDE THE PARISH; OWNERS OF THE GRAY AREAS (13 PER CENT) LIVE IN THE PARISH; WHILE OWNERS OF THE WHITE AREAS (39 PER CENT) WORK THEIR FARMS. THIS SHOWS THAT 61 PER CENT OF THE LAND IS RENTED.

The yield of land under tenantry is less per acre than under farm ownership. This is due to the strain put upon the land to support two families, the tenant's and the owner's, where it formerly had been supporting one. Besides, the farm-owner's family, residing in the village or the city, demands a larger income in order to meet greater expense, because of higher standards of living. This strain is seen in the lack of proper and adequate fertilizing, little attention to rotation and diversification of

crops, and lack of care of buildings, tools, and equipment. Furthermore, tenant-farmers are but temporary dwellers, and, in a distressingly large number of instances, they have not identified themselves with a church or any other community institution. The owners of the land, while getting their living from the farm, usually help to support the church in the town or city where they reside. This leaves the old church near the farm to fall into disrepair and to suffer from a rapidly lessening membership, while it becomes increasingly difficult to meet expenses. At length, for lack of members and lack of funds, the doors are shut, and the church becomes either an unsightly landmark or a storehouse for some farmer's grain.

Rural Economics. "Economic prosperity is the basis of a vigorous community church life," says Professor Earp.[1] The primary factors are productive soil, adequate farm labor, and available financial resources. Secondary factors are the production of raw materials, and the conservation and distribution or selling of farm products. All these are essential to a prosperous community life. The rural survey of the Interchurch World Movement has already received sufficient data from the widely scattered rural areas to enable it to classify the problems of the rural church according to the economic factors underlying the communities in which the churches are located. These classifications may become so marked that, in the days to come, we may hear of the "church in rural and industrial communities," in "the bad lands," in "the corn belt," "the wheat belt," "the cotton belt,"

[1] "The Rural Church Serving the Community," p. 42.

"the irrigated country," and "the cut-over timber belt."

These facts concerning soil, labor, and financial resources only further demonstrate that the economic foundation of community life, instead of being hidden, mysterious, or quite remote from the understanding of the average man, may be analyzed and discussed, and its moral and spiritual implications clearly pointed out. For instance, if productive soil is the first requisite of a vigorous and prosperous community life, wasting the land must be accounted a sin, until everybody understands it and organizes his work accordingly. If the earth is holy—a gift of God in trust for the good of all the people—it should be conserved and handed down to the next generation as productive, if not more productive, than when it was inherited.

Rural Appeals. Some such argument as the foregoing caused a young minister to advocate methods of soil analysis and improvement. He had been sent to a church in a little village where population and production were dwindling and all the community institutions were suffering because the people could not support them. He felt as many a foreign missionary has felt,—that the support of the church and the school could not be secured until the villagers had developed larger means of production. In this instance, what was needed was a better understanding of the soil, so that the right crops could be planted, the right rotation secured, and the best fertilizer used. In this way, the maximum of production would be secured, while the land itself would become enriched instead of impoverished.

Another minister found that improvements, added

equipment, and new buildings could not be secured in a certain rural community because of the lack of available financial resources. After thorough study of all branches of business in small communities, and their banking methods, this pastor came out boldly in favor of a revision of the farm loans and banking system. This seemed to him the only solution of the economic problem of our rural civilization. In other instances, the surveys have shown how pastors have been the means of helping farmers to secure better seeds, better breeds, and better implements, as well as up-to-date methods of farming. Already, in a considerable number of parish-houses or community centers attached to rural churches, the conservation of farm products is promoted by canning clubs, through which the housewives learn the latest methods of canning, preserving, drying, and storing foods.

Just as he secured the attention of the State Board of Health to an epidemic of disease among the people of his parish, so this live minister sent to the Agricultural Station for help regarding such pests as were attacking soil, grain, vegetables, trees, or animals upon which the life of the community depended.

Church Leaders. These ministers and church leaders did not pose as experts on these questions, but knowing their fundamental relation to the welfare of the people, they took the initiative and became leaders in securing from agricultural colleges, State Boards, and the Federal Government, the help necessary to carry out these enterprises.

So thoroughly has this point of view gripped the modern rural church movement, it has been proposed, before

making out a program of work in a given community, that the minister and his church leaders should survey all assets, or life-giving and community-serving resources, as well as all liabilities, or life-destroying and community-destroying factors.[1]

Negro Migration. Another example of the relation of economic laws to church life is seen in the double migratory movement of the Negroes from rural communities of the south to southern cities; and—an event equally as important—from both rural and urban communities of the south to cities of the north. This two-fold migration has been in progress since 1865. The northward migration has been shown not only by a constant increase of Negroes in certain large northern cities but also by the increasing percentage of southern-born Negroes living throughout the entire north and west. During recent years, it is estimated that from 300,000 to 500,000 of them have come to northern cities. New York has now the largest Negro colony in the world, while Philadelphia has more than the entire Negro population of three leading southern cities, Atlanta, Memphis, and Birmingham. While three quarters of their number are still rural, the urban Negro population has grown from about twenty per cent of the total in 1890 to twenty-seven per cent in 1910, with no sign of any decrease during the last decade. The fact is that there are seventy-five cities of more than twenty-five thousand inhabitants which have Negro populations of twenty-five hundred or more. In 1910, forty-three of these cities contained

[1] Edwin L. Earp, "The Rural Church Serving the Community," p. 30.

ten thousand or more, and, segregated as these people are, they constitute communities within these cities.

Effects of Negro Migrations. As a result of these migrations, with their attendant community problems, and the entrance of the Negro into industry, especially where he has come into competition with white men, serious inter-racial conditions have been produced which have resulted in disorder, riot, and bloodshed. This is apparently the reason for the recent troubles in East St. Louis, Omaha, and Chicago. The movement of Negroes toward the cities has created acute housing conditions. Where they have moved into houses which whites have vacated, they usually pay high, often excessive, rents. To pay these rents, the family is crowded and lodgers bring physical and moral evils. In many southern cities, colored people who do not own their homes are housed either in "gun-barrel" frame shanties or in "tenement arks" of the pigeon-house type, with little or no sewerage facilities. In both northern and southern cities, the "red-light districts," both white and colored, often touch upon, or are located within, the segregated Negro neighborhoods.

Inadequate Negro Churches. Some of the most serious adjustments of our church life in America are due to Negro migrations. Sometimes a little church in a rural community in the south is entirely abandoned, but more often it is the lack of church facilities in northern cities which prevents the Negro from enjoying church privileges. Many a large, well-equipped church, formerly used by white people, has been bought by Negroes or turned over to their use, but in many cases the space

seems inadequate. The situation, as it exists in one of our largest eastern cities, is well shown by the following diagram.

In six parishes surveyed in the city of Philadelphia there were found to be 76,500 non-churched Negroes. The rapid increase in the membership of one church, as indi-

THESE PICTURES SUGGEST THE BUILDING, ACTUAL AND NEEDED, FOR SUCCESSFUL WORK AMONG THE NEGROES OF ONE PARISH IN AN EASTERN CITY.

cated in the diagrams, shows an outstanding need of additional facilities for Sunday-school and worship.

Mill Villages. The rapid development of the textile industry in the south, and its fundamental economic rela-

tion to the whole cotton-growing interest, have produced the "mill sections" of towns and cities and the near-by smaller mill communities. They present more challenging problems of community life than do the Negro colonies. One of the perplexities is caused by the large number of "floaters," with the consequent family turmoil of either getting settled in one town or being on the verge of moving to another. Nearly all the houses in the village are owned by the company. There are company stores, company schools, and company churches, so that the relation of the companies to the workers is anything but democratic.

In many respects these "villages" are abnormal communities. The company is practically the only tax-payer. The main stimulus and initiative developed around municipal politics is lacking. Pride in the ownership of homes is absent. There is no arrangement by which the workers may eventually own their homes. Many of them "take in boarders." Electricity, water, garbage removal, and numerous other services are free. Rent and fuel are sometimes less than the ordinary cost, and often food and clothing. The effect of all this is that the wants of the people increase very little from generation to generation. The wants have not increased in proportion to the incomes of the people.

Labor Problems. Among mill employees there is practically no labor organization, no problem of collective bargaining, and there is some doubt that any increase in efficiency of the individual worker necessarily shows up in production. Machinery dominates the cotton industry, and the skill and application of the workers count for

little. If there is a decrease in the hours of labor, it means an increase in the supply of workers; and since this is not normally available, foreign laborers become necessary. It is a question whether or not the textile industry in the south must go through the same stage of development that it did in New England, where native labor drifted away and foreign labor took its place.

Mill Village Churches. Recognizing the fine work done by settlements and homes under church auspices, especially those conducted by national home mission boards and industrial centers of the Christian Associations, we may still say that the problem of utilizing the churches of a mill village to foster community uplift is a most discouraging one. These churches will never, of their own accord, exercise leadership until initiative, originality, and other qualities of leadership are established through the education and inspiration of the people themselves.

Migrant Workers. The close relation of fundamental economic laws to community welfare and the organization and work of the church is shown in the field of seasonal labor. An army of at least a million and a half migratory workers serves the nation in some of its fundamental industries. Harvesters in great wheatfields of the Mississippi Valley; workers in small fruit and canning industries of the North Atlantic states; thousands of men in lumber camps; and smaller groups of ice cutters, oyster grubbers, construction gangs, sound, canal, and river boat employees, all may be said to be without community life. The very nature of the industries in which these persons are engaged seems to forbid

community life. It is a difficult situation which can be remedied only by study and action on a national scale. Rescue missions or recreational resorts in the great cities, which harbor many of these seasonal workers, little churches in the open country which feel the influence of a two or three weeks' rapid influx of harvest workers, and churches at the bases of logging operations are some of the points of contact of organized Christianity with these wandering workers.

The Attitude of the Churches. These illustrations serve only to emphasize the fact that the connection between economic conditions, community welfare, and church work is vital and acute. If the churches continue their past policies of "hands off," they will more and more feel the effects of these economic forces. Even from the standpoint of self-interest, the churches are forced to decide what attitude they are to take toward these fundamental questions.

It is not merely for the safety of their own institutions, however, that the churches should be interested in these issues. It is because of the influence of the churches on the lives and destinies of millions of men, women, and children, and because they set their own high value upon human life and character, that organized Christianity must consider these problems.

Are the churches to wait until forces that organize industries, create cities, abandon farms, change populations, destroy land values, and exploit resources have accomplished their tasks, regardless of the effect upon human life and welfare, and upon the institutions which serve the spiritual needs of men? Or, shall they seek to under-

stand the sources of these forces, learn how they operate, and endeavor through united action to guide the development of economic life? This is the clear issue between economic determinism and the power of moral and spiritual forces. Christian people, when fully awakened and informed, will neither hesitate nor turn back, but will go forward to make the things of the spirit triumph.

Fundamentals. Any Christianity worthy of the name aims at the roots of things. It does this in the individual and insists that motives, feelings, and ideals shall be touched by the Spirit of God. A Christian is one whose basic character is Christ-like. Christianity asks of the unconverted a change that goes to the foundation of a man's inner life. While it is always forgiving, it is never satisfied with temporary avoidance of sinful conduct. It demands that the individual's nature shall undergo a transforming process.

The new message is that the individual is seen, not in his isolation, but in his relation to every other person and to all the organized life of the community. We are, therefore, challenged, by the very nature of Christianity, to study the foundations of economic and industrial order. Any church's social program must take account of the economic basis on which society is built. The struggle for daily bread is the largest single factor in the lives of the vast majority of men in any community.

The task before the churches is to make effective, in this economic and social realm, the principles of our Lord, stated at the close of the first chapter.

Human Values. Christianity's approach to these economic issues, therefore, will be in terms of human

values. Instead of waiting until some economic influence has created problems so vast and complex that the lives of men are enmeshed almost beyond rescue, it will require an account of these forces in terms of their effect upon human personality. This will mean some changes in the point of view, and in the fundamental thinking, of Christian people with reference to the place these economic forces have in life.

The Value of Personality. First of all, the emphasis of Jesus Christ on the inherent value of human personality will make us think less of men as instruments and more as ends in themselves. The influences, therefore, that look upon men as "hands," or seek even to speak of labor as a commodity which can be bought and sold, should be strenuously resisted. The lack of regard for human personality causes practically all of those conditions that have brought forth a host of relief and reform movements, made necessary by the exactions of modern industry. The protection of women and children; the problems of child labor and of women workers; the application of safety devices; and numerous other well-known reforms have all been bought with a price,—our failure to understand the inestimable value of human personality and the inherent rights of men because they *are* men.

The Present System Evaluated. The time has now come when the prevailing social order, as to its effect upon human personality, must be tested in the light of the supreme ethical principles of Jesus Christ. The first step in determining "what you are going to do about it" is a careful consideration of present conditions. For this

purpose, the forces, organization, extent, influence, and effects of modern competitive industry ought to be as well known by the average Christian to-day as the effect of alcoholic liquors upon the human body. If our conception of the Christian social order is based upon goodwill and a brotherhood of mutual service, we cannot escape the conviction that competition in industry must gradually give way to cooperation. Just what form this will take can be determined only after considerable experiment. Our present concern need not be so much with new forms as with the conviction that other methods must be found. Because of the spiritual values involved, and because of the probable effect of cooperation upon human personality, the church has a larger opportunity than it has hitherto realized to investigate, discuss, and promote the principle of cooperation as against competition in industry.

The Service Test. If service is the supreme motive of human activity and the only true test of human valuation and achievement, it is inevitable that every Christian should make it the ideal of his life, as a member of society, to earn what he gets. There is need for a steady application of this principle to the present industrial situation and a testing by its standards of all the various proposals for the reconstruction of the industrial order. This will help both to clarify and to simplify much public discussion.

The Source of Democracy. The teaching of Jesus regarding the infinite worth of each personality is the source of all that we call democracy. As soon as we begin to apply this principle to all of our social relation-

ships, we are democratic. The great historic movements toward democracy were the organized expressions of a wider and deeper application of the principle. The movement, in the Reformation, for the open Bible and universal priesthood of believers, the political emancipation in our own and the French Revolution, and the destroying of autocratic power in the Great War were stages in the development of a true democracy, which acknowledges the supreme worth of each personality in the sight of God.

Industrial Democracy. It is difficult to see how the highest human values may be realized in industry unless all persons concerned have the intelligence, the opportunity, and the power to participate in the management of industry itself. Democracy in industry is not a struggle regarding hours of work and wages. It implies that the men in industry who invest money, intelligence, and manual labor—each putting in something of his own, a bit of his personality—should be heard on questions which have to do with conditions of work, control of the shop, and of the industry itself, through joint representation in the management.

We have long since assumed that a democracy is possible only through popular education. It has been our glory that all should have the right of entrance to the public schools. We have agreed that democracy includes the right to vote for the laws and the machinery of political government. As necessary factors in the full development and growing independence of men, they are the natural results of the application of the principles of Jesus Christ regarding the worth of human

personality. Why should we limit the further application of these principles in that phase of his life which concerns man more vitally than any of these other phases?

It is not our concern here to discuss possible methods of the operation of industry in order to give effective democratic control. What is needed now is the firm conviction that it is essentially Christian to establish industrial democracy. The problems involved need to be discussed and understood. When once we understand the relation of democratic participation in industry to the development of personality, we will insist that it have just as important a place in our Christian thought and preaching as any of the commonly accepted personal and social virtues.

The Gospel of Good-Will. The Christian message for the world means good-will to men. Anything, therefore, which the churches and their agents, not only at home but abroad as well, can do to establish good-will among contending factions in industry will be essentially evangelistic and missionary. Good-will abandons the theory that labor is a commodity, or that it is merely a machine, subject to scientific management. It will not promote the idea that democracy means that every individual is absolutely free to do as he pleases. Such a democracy would only mean a despotism of powerful individuals. Good-will will not promote the dictatorship of organized labor. It assures security to labor and abolishes the possibility of unemployment. Good-will must help to establish and maintain the public employment-offices, for nothing demoralizes labor and inten-

sifies the ill-will of labor more than competing private employment-offices that live on the fees of workers. Good-will also establishes group insurance, welfare systems, and every other device that guarantees to men their full human rights.

The two great organized factors in industry are the employers and the employees. It may fairly be said that if any great modification of industry is to come, it will be through the associations which the employees and organized capital have formed for their own protection. The representatives of money cannot act independently. They are tied up in vast systems whose ramifications are wide and deep. It is fair to say that within their own groups the light of day is beginning to dawn. Similarly, those employed must be given a chance to safeguard their human rights through collective action. "Collective bargaining," however, is only the first step. Christianity could not tolerate for a moment the lining up of these two great factors in industry, the employers and employees, in an organized competitive struggle for the advantage of one group over the other. No class struggle, no class triumphs, can be tolerated. The standards of our Lord as to human value apply to all men and demand cooperation on all sides for the good of the whole community.

III

COOPERATION

Each for All and All for Each

Aim.

To point out the relation of the Cooperative Movement to the welfare of the community and to show that the churches should investigate and understand the growing possibilities in cooperation for advancing the spirit of helpfulness and brotherhood in the community.

III

COOPERATION

In one of her early reports to a Woman's Board of Home Missions, the head worker of The Harlan County Community Life School in Kentucky told of a great opportunity for cooperation which was opening up to her and her associates. "Our storekeeper," she wrote, "is giving up his store, and the community hopes to take it over and run it on a cooperative basis. The mountain people are peculiarly at the mercy of their storekeeper, and if our venture is successful, it ought to be of great economic and educational benefit.

"The cooperative store can be a great medium to stimulate the raising of produce and to help give the people the true value of their money in return. It is a step toward the brotherhood of man, and we are praying that our religion will be strong enough to stand the test of Christian cooperation."

The young woman, a trained leader of social vision and deep religious purpose, realized that the great problems of the world may be staged in any one of these little hamlets. She counted it a God-given privilege to get into sufficient touch with the life of one small community to help it to help itself.

Responding to her leadership, the people cooperated in the development of a better public school. A Community

Church was organized with a program of service for the whole community. Then there were added a self-supporting Sunday-school, with other Sunday-schools in outlying settlements; a community nurse who covered many miles in her ministry of healing; young men's and young women's clubs, promoting social life in the community; a moving-picture machine; and the holding of inter-community gatherings, as, for instance, when the Smith community was hostess to all the surrounding country, during a great patriotic celebration on the Fourth of July.

The Community Store. Thus, through the efforts of this community worker, the educational, social, and spiritual life of these people was being developed toward the highest ideals, by arousing and organizing latent influences in the community itself. But economic factors, fundamental in all community development, had not then been touched upon, except indirectly. This opportunity came, however, when the village storekeeper wanted to sell out, and it seemed to this worker in the mountains a wonderful chance to establish a cooperative enterprise that would adequately meet the needs of the community. In the beginning, the people were a little dubious, but the first year's report of

SMITH COMMUNITY EXCHANGE,
Incorporated,
A COOPERATIVE STORE

showed gratifying results. The head worker, who was president, declared that the store was not operated by the Board, but was controlled mainly by the people them-

selves. It is to-day a community enterprise and one of the young men of the place is learning to conduct the business. The hope is that it soon will be run entirely by the people of the community.

"Our aims," the report goes on to say, "were and are to pay better prices for produce and to give better values in return; to educate the people to the ultimate economy of buying better quality; to create a more artistic and suitable standard of dress; to promote better home-making by bringing in proper equipment; and, above all, to generate the spiritual value of cooperating and working together."

The matter was first presented at a community meeting on February 16, 1918, and the Rochdale system of co-operation was explained.[1] The people were told that in a cooperative society each member would purchase shares, which would become the working capital for the store. This capital was to receive interest at not more than the legal, or current, minimum rate. All members were to have a voice in directing the affairs of the store, at regular meetings, where each member would have only one vote, regardless of the number of shares he might own. All profits would be returned to the stockholders, in proportion to the patronage each individual stockholder had given the store. For instance, the family that purchased fifty dollars' worth of groceries would receieve two and one half times as much out of the profits as the family who bought twenty dollars' worth. It was also pointed out that these dividends, instead of being returned to

[1] Emerson P. Harris, "Cooperation, the Hope of the Consumer."

the patrons, might be spent for the general social and educational good of the community. Trading at the little store was to be on a cash basis, and goods were to be sold at current market prices, not at cost.

The plan appealed to the business sense of those present and it was the unanimous vote to organize. Shares were fixed as low as five dollars each, and a stock-book was opened. The community was divided into four sections and a committee was appointed to canvass each section. The result was forty shareholders with a capital stock of eight hundred and five dollars subscribed. The management was in the hands of seven Directors, elected by the shareholders.

"The past year," the report continues, "has been a precarious period of high prices and government regulations in which to stock the store with new goods, but we have managed, by borrowing $800 capital, to increase our goods substantially and to pay all bills.

"In order to establish confidence and to awaken more interest, we decided that our first year's business warranted paying 5 per cent dividends on the amount of purchases, in addition to the 4 per cent interest on investment. It has been most interesting and gratifying to get the reaction of the community concerning the first year's work. Even the 'doubting Thomases' are converted. Our patronage and trade have increased quite remarkably. In a special spring opening sale, $238 worth of goods were sold in one day.

"We do not feel even yet that our experiment is an established success. There has been, and will be, much discouragement to meet, but the venture is proving worth

while and interesting. It entails hard work and careful bookkeeping, but we are more than repaid by evidences of growth. The dress of the community already reflects the personality of the store; the monotonous mountain diet has been varied by wholesome groceries; there is a growing demand for a higher grade of goods. As one man said, pointing to a bolt of material on the shelves, 'That gingham, at 35 cents a yard, is cheaper than the gingham at Jim Burgan's at 15 cents.' The men are handling their own business more carefully because of the accurate keeping of the store accounts. The shareholders are feeling more and more that it is their store and are taking greater pride in its appearance and showing a growing cooperative spirit. The dream of a new store, with gymnasium and reading-room combined, may not be as far distant as was first thought. The interest is increasing, especially among the young men, and ways and means are being devised."

Among the Lumberjacks. It was quite a similar situation which Jim Woodsworth faced in the wilds of British Columbia—James Woodsworth, B.A., minister, author, journalist, and social research worker. In January, 1917, he accepted a call as "supply" to a little coast mission field in British Columbia, a few miles north of Vancouver. No sooner had he arrived at his new post than he made the depressing discovery that in a little pioneer settlement, where forest and ocean made a glorious panorama, there could be as much intrigue and rottenness as in a city of many millions. He found a storekeeper's family in control of everything in the place, including all the services of the settlement, even those of

the mission church. In the teeth of bitter opposition from the monopolist storekeeper, Woodsworth helped a struggling cooperative movement to its feet. At the church, he founded a week-night community service, really a people's forum, and made a splendid success of it. He won the hearts of a neighboring Finnish colony and many of its members attended the mission. In short, Woodsworth did a great deal to help organize this little backwoods community on lines of mutual helpfulness, education, and encouragement.

Good-will Industries. In the South End of Boston, at the corner of Shawmut Avenue and Corning Street, one may read:

MORGAN MEMORIAL COOPERATIVE
INDUSTRIES AND STORES, Inc.

This sign announces the industrial department of a church organization whose religious, children's, rescue, educational, industrial, and colonization work has helped, through twenty-five years, to change the South End "red-light district" into a fairly decent neighborhood. These industries are another form of Christian cooperation in a fundamental economic situation. They seek to save "waste" humanity by utilizing "waste materials." Cast-off clothing, rags, furniture, old carpets, books, magazines,—in fact, almost everything is collected in "relief bags" which are placed in all homes where they are desired, within an eight-mile radius of Boston. More than forty thousand of these bags are in use. They are collected and taken to the "Industries," where every year hundreds of different persons are given an oppor-

tunity to earn food, clothing, rent, and medicine, by cleaning and repairing these articles and making them ready for sale. Then the articles are placed on sale in the stores, and thousands of needy people, too poor to have new things, may buy these second-hand articles at a fair value. By these industries, workers not acceptable or efficient in the drive of competitive industry, instead of being pauperized, are given a chance for a self-respecting and self-supporting life.

Rural Colonization. At South Athol, a beautiful rural section of old New England, Morgan Memorial has purchased a number of abandoned farms and has started a colonization movement which bids fair to show how rural life in New England may be re-established, and, at the same time, how relief may be brought to congested centers of population. A rug factory and other industrial enterprises have been started, in order that the people may have incomes to supplement the meager returns from the farms. The whole is being organized on the cooperative basis and is looked upon throughout New England as an original and valuable contribution to the solving of the "rural problem."

These "Good-will Industries" are being established in many of our great cities. All the income from sales is devoted to wages for the workers and to their social and educational advancement.

Significance of Cooperation. Here are three instances where the church, through its home mission agencies, is in immediate and constructive relationship to economic factors outside the customary church activities, yet necessary to the life of the people. They will

serve to introduce one of the most significant and far-reaching movements of the day, one which no student of community life can afford to pass by lightly, and to which Christian business men and women, especially, must give heed in these days of economic and social unrest.

Cooperation in the production and distribution of goods has already become such a large factor in the economic, social, and educational life of the peoples of different countries of Europe, and is to such an increasing extent becoming a factor in many communities of America, that it behooves all students of community life to understand it, and, where possible, to help realize its highest aims.

The Cooperative Principle. Cooperation, as applied to economic life, means the organized, non-political effort of the people to control the production and distribution of the things needed to satisfy their wants. Cooperation is devoted to the principle that things should be done and commodities produced for use, rather than for exchange. It aims to have people work together for their mutual benefit and to free the community from private exploitation. The principle may be applied not only to stores providing the necessities of life but also to the production, storage, shipment, and sale of all commodities from farm and factory. Cooperation attains these ends through methods which are democratic and founded on principles of liberty and fraternity. It excludes none. It desires that all shall join. Its significant function is to substitute a spirit of cooperation and mutual aid for that of competition and antagonism. In the cooperative movement there is no place for the profiteer.

There are various forms of cooperation, all the way from the old-fashioned husking-bee to the highly organized economic system affecting every phase of life. Through three quarters of a century, various methods have been tried, some of which have succeeded and others have failed. The method technically known as the Rochdale system has met with success so universally, and has in it such sound economic principles, that every one should become familiar with at least a simple account of its origin and growth. It may also come to pass that the story will incite some persons to study more thoroughly this increasingly significant movement.

Early Cooperative Stores. Before the beginning of the Rochdale movement, attempts to establish cooperative stores were made, some by clergymen. In the year 1794, a village shop was opened at Mongewell, in Oxfordshire, England, for the benefit of the poor of that parish and three small parishes adjoining.

In January, 1800, the Rev. Dr. Glasse opened a small village shop at Greenford, as nearly as possible like that at Mongewell. Whoever dealt at the shop was supplied with a card or ticket, inscribed with the purchaser's name, which was given to the parish clerk by some adult member of the family, after morning or evening service. This ticket the clerk brought to the shop on Monday; and if, by the absence of a ticket, it appeared that the owner was absent from church on the preceding day, he or she was deprived of the advantages of the shop for the ensuing week, unless a satisfactory reason could be given. A third store, also, was established by a churchman. The Rev. George Glasse, vicar of Hanwell, probably a

relative of Dr. Glasse of Greenford, through such a store at Hanwell, in Middlesex, tried to help the poor to help themselves.[1]

The "Period of Despair." In England, the early part of the nineteenth century was known as the "period of despair," for the workingmen and their families. The industrial revolution which followed the introduction of power-machinery replaced domestic industry by the "factory system," stimulated the growth of manufacturing centers, and increased wealth. The utterly unrestricted competition, which was then the practice in industry, was merciless to labor. Long hours, the labor of women and children, the apprenticing of pauper children, starvation wages, a pitiful lack of education, long period of unemployment, lack of protecting laws, and "hovel homes that consumed them like graves" made the lot of the laborer one of misery and degradation. Numerous plans, reforms, and societies were organized for the purpose of alleviating this misery.

The Rochdale Pioneers. A group of flannel weavers, few and poor, out of employment and nearly out of food, who lived in Rochdale, a mill town of Lancashire, began holding meetings, near the end of 1843, to consider how to better their condition. The teetotallers pointed to total abstinence as the one way out. The Chartists believed that only universal suffrage, for which they were working, would help. The followers of Robert Owen, "The Father of Cooperation," advanced cooperation, and their views, which prevailed, led to the organization of a society, first

[1] George Jacob Holyoake, "Self-Help a Hundred Years Ago," pp. 46-55.

registered October 24, 1844. It was known as "The Rochdale Society of Equitable Pioneers," and its main object was to establish equity in industry. These humble men were dreaming a mighty dream, for they stated their objects to be "the establishment of a cooperative store, the erection of homes, the establishment of manufacturing concerns, and the rental and cultivation of estates." They even planned "that, as soon as practicable, this society should proceed to arrange the powers of production, distribution, education, and government."

Their means for realizing their dream were meager. Devoted men undertook to solicit enough subscribers to open a store. When they had raised, slowly and laboriously, twenty-eight pounds, English money, they rented the ground floor of an old warehouse in Toad Lane, Rochdale, and on December 21, 1844, they started the enterprise which was to open a new economic era. Their early existence was precarious, but the loyal and far-seeing members stood firm, and slowly the store grew.

After Seventy-three Years. If the original Pioneers had been alive in 1917, they would have found that their dream had grown, in England and Scotland and Ireland, into no less than 1366 retail stores, with many branches; and into two enormous wholesale societies which supplied the retail "co-ops" with almost every conceivable article of common use; while the wholesale societies were, in turn, supplied from over half a hundred factories owned by them. They would have found annual sales for the factories, wholesale, and retail stores, no less than $1,093,000,000, and a membership of 3,800,000, comprising, with the families of the members, be-

tween one fourth and one fifth of the population of Great Britain!

They would have discovered that the modest little capital of $140 had grown into $337,000,000; that the four employees had increased to 162,000; and that the surplus divided, at the end of the war, to the workers who purchased their supplies from the "co-ops," had jumped from a few paltry dollars to $88,000,000.

They would have learned that the cooperative movement was among the largest single buyers of produce from England on the New York Produce Exchange and the largest shipper of butter from Ireland; that it possessed the greatest tea warehouse and the most extensive shoe factory in the United Kingdom; that it had its buyers in every part of the world; that it owned thousands of acres of farm land; that it chartered its own ships, possessed tea estates in Ceylon and factories in Australia, and had its agents in dozens of countries all over the world; that it had a great banking system, with deposits and withdrawals amounting to more than a billion dollars in a year; that it conducted practically every imaginable kind of insurance and handled about one half of the entire industrial insurance of Great Britain; that it was spending thousands of dollars annually for educational purposes; and that it was growing five or six times faster than the British population.[1]

An Educational Force. Since its very inception, the cooperative movement has proved a great forum for the threshing out of big ideas of value to the people. The

[1] Facts and Figures from "The People's Year Book" Annual of the English and Scottish Wholesales, 1919.

Cooperative Union has been organized to look after this feature of the work. The Union has published many hundreds of tracts, describing and explaining cooperation; it has established scores of libraries and reading-rooms; has conducted thousands of study-courses on cooperation and civic problems; has exerted considerable pressure on political bodies to see that the rights of cooperatives were not invaded; has organized lectures and entertainments; has given helpful advice to struggling stores; has acted as arbitrator in times of dispute; has lessened the evil of "overlapping" among retail stores; has issued plans for a great cooperative college, and has, in a thousand and one ways, helped to solidify the forces of cooperation.

Cooperation in Belgium. In the cooperative movement in Belgium, the surplus or earnings of the business, instead of being paid back to the purchasers in the form of dividends, as in England, are expended for the social, moral, and educational life of the people. In fact, the commercial success of the cooperative enterprises in Belgium is their least remarkable feature. They have not had time to develop such gigantic features as Great Britain, especially in the field of production.

Eduarde Anseele. The humble beginning of the cooperative movement in Belgium shows the earnest strivings of oppressed and exploited groups for a more abundant community life, as well as for the satisfaction of ordinary, every-day, physical needs.

About forty years ago, Eduarde Anseele, the son of a poor shoemaker, left his native city, Ghent, and began wandering over Europe, paying his way by work-

ing at odd jobs. In England, nothing impressed him so much as the Rochdale cooperative societies. When he returned to Ghent, he described the cooperative movement in England to a group of weavers and presented a proposition that they bake their bread in common. They advanced him a loan of two thousand francs ($400), and with this modest capital he hired an oven and began baking bread for one hundred and fifty families. In this way the "Vooruit" of Ghent was founded, in 1880, and the Belgian cooperative movement was started.

Benefits of the Bakery. From the very beginning, the Vooruit prospered. The benefits were not immediately apparent, for the prices were the same as in other bakeries, but the profits were allowed to accumulate, to be used as a mutual benefit insurance fund. With each loaf of bread came a ticket; these the housewife kept, and, at the end of the quarter, brought to the office of the society in the rear of the bakery. There she learned that these tickets were as good as money in buying more bread. A little leaflet entitled "Why Marie Should Be a Cooperator" explained in simple language why she was entitled to these free loaves and that they were not given in charity.

The Catholic Church and the Vooruit. Then, in times of trouble, the Vooruit sent Marie free loaves of bread and furnished her sick children with a doctor's advice and medicines; so naturally she became an enthusiastic member of the Vooruit and sang its praises to her neighbors. One day, while the women were gossiping about the benefits of the Vooruit, the priest dropped in,

and, instead of showing pleasure at their good luck, he frowned, saying:

"You must each persuade your man to withdraw from the Vooruit. There are dangerous people there; socialists, agitators, enemies of the church. I forbid you to deal with them."

That was the first big obstacle that Anseele and his associates encountered—the Roman Catholic clergy; not that their church was opposed to cooperative baking in itself, for soon the parish priests were organizing baking societies to oppose the Vooruit; but they feared the work would soon be beyond their control. Anseele and other leaders frankly stated that their purpose was to extend the cooperative principle until it covered all the necessities of life for everybody. Since the church in Belgium was irrevocably bound to conservative political principles, it could not assume a neutral attitude toward Anseele and his program.

Here was Marie's first difficulty—to decide between her loyalty to the church and the material benefits of the Vooruit. Nearly all of Marie's pleasures and those of the children were bound up with the church. "The priests have learned cooperation from us," said Anseele, when the Catholic baking societies began to appear, "now we must learn from them. Without the women our bakery can never prosper. We, too, must give them pleasure and entertainment."

Community Houses. Shortly after, "Ons Huis" (Our House) was opened by the Vooruit,—the first of these peculiar social centers famous in Belgium under the name "Maisons du Peuple." Every tourist travel-

ing through Belgium has seen the name. With this new policy, the membership of the Vooruit expanded rapidly. All over Belgium similar societies were organized. Ten years ago the Vooruit acquired the present big "Maison du Peuple" in Ghent, a palatial building with a park surrounding it. It would be difficult to compare this "House of the People" in Ghent with anything in this country. Every recreation that a normal human being may demand can be had there, for all is under the democratic control of the people themselves; they are owners as well as patrons, and if the Board of Seven which they have elected does not give them what they want, they have the power of recalling them from office whenever they desire.

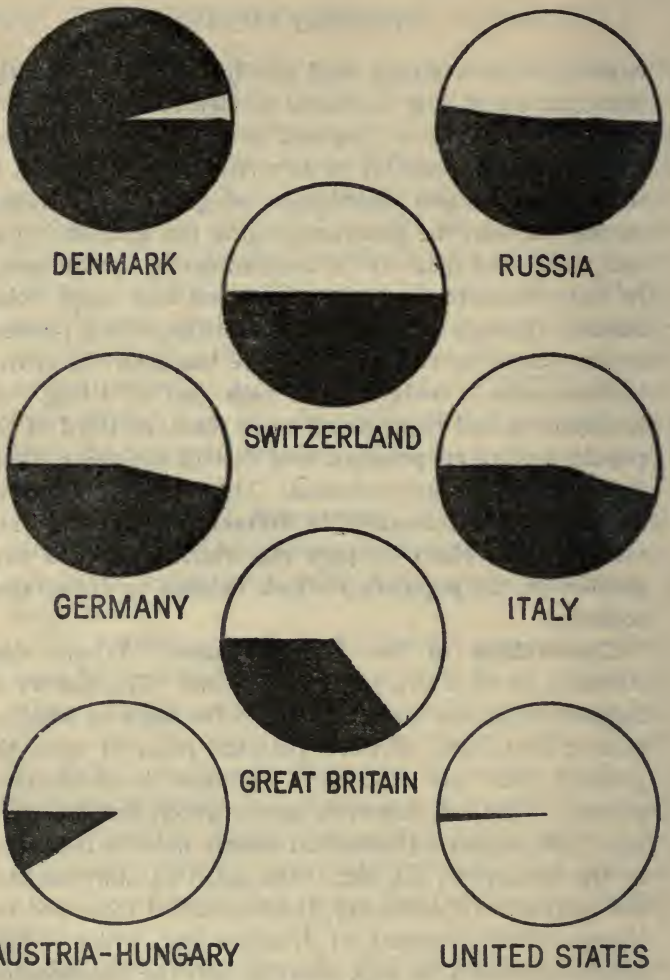
Two Significant Movements. The English and Belgian movements have given to the world the two sound principles which have made cooperation possible on a large scale.

We find that, as a whole, the Belgian cooperative movement has emerged from the war with all its original vitality. Furthermore, the growth of the societies in Belgium, and the central place of the "House of the People" in community life, show the extent of the opportunity which the church lost in a day, when she should have given her support to a great constructive social movement, thereby conserving its moral and spiritual values and keeping her people loyal to her own institutions.

In Other Countries. In this brief chapter, it is not possible to describe the rise and growth of cooperation in other countries. In Denmark, Germany, and Russia the

movement has a strong hold which makes it almost the dominant social and economic influence. In all European countries, as in England and Belgium, the effect of the war will probably be to strengthen cooperation in the production and distribution of goods. In France, during the war, the government gave the distribution of coal, milk, and meat to the cooperators in certain areas. In many districts, the entire population was found doing business through the cooperative societies, which resulted in the closing up of all competitive business. It proved indispensable in reducing the high cost of living. In Scandinavia and Switzerland more than one third of the population are cooperators, and this in countries where literacy and prosperity abound. The relative strength of the cooperative movement in different countries is illustrated by the chart on page 80, which shows the proportion of the population which belongs to cooperative societies.

Cooperation in the United States. Where does America stand in this great movement? The history of cooperation in the United States is the story of idealism blasted by failure. From a practical point of view, the pioneers were not rewarded by success in their enterprises. It has not, however, been a wholly crushing failure. The student of industrial history must be impressed by the tenacity of the idea. The spirit of individualism, the newness of the country, the mixture of races and nationalities, the presence of frontiers into which a fluid population could be kept moving, and the not hopeless possibilities of escape from poverty,—all contributed to check the growth of cooperation in the United States. In



PROPORTION OF POPULATION CONNECTED WITH COÖPERATIVE ENTERPRISES.

later times, the strenuous competition among private tradesmen, the allurements through business advertising, and the great power of monopolies and vested interests have been potent factors against cooperative development.

Among the Immigrants. New life has come, however, with aggregations of immigrants from countries which now have well established cooperative societies. Immigrant farmers of the western and northern states, and foreign industrial workers in all parts of the country during the past decade, have been making more successful experiments in organization than have ever before been attained.

A group of people who have probably done more than any other nationality to promote cooperation in the United States are the Finns. They have the intelligence, the solidarity, and the traditions necessary for success. At Superior, Wisconsin, they have a "wholesale" in the midst of a group of about fifty active societies. Their bakeries are as near perfection as possible. In New York City they have cooperative apartment houses, restaurants, and club-houses. Their central bank, at Fitchburg, Massachusetts, has a branch in New York City. It receives the deposits of the members and finances their enterprises. They conduct printing-houses which publish several daily papers, weeklies, and monthly magazines. From the northern states to New England are chains of these Finnish societies. They have done more in developing the social, educational, and recreational aspects of cooperation than any other people. Their club-houses, theaters, and amusement parks represent the best re-

sults America can show in cooperation. Other national and racial groups which have made notable progress are the Russians, Italians, Germans, Poles, Slovaks, and Franco-Belgians.

Is it too much to ask that all Christian people, who, in their local churches and through their home mission agencies, are endeavoring to extend the gospel of goodwill and carry the good news of the abundant life, should understand the background of cooperative organization and experience which these new Americans have brought from European shores?

General Growth in Recent Years. All over the country the movement is now developing. No center can be designated as the seat of reviving life. The Tri-State Cooperative Society is a federation of a number of societies, nearly all in Western Pennsylvania, and made up of many nationalities,—Poles, Slovaks, Lithuanians, Ukrainians, Italians, and Bohemians.

The Central States Cooperative Society is a federation of about sixty-five distributive societies, with headquarters in Springfield, Illinois, and maintaining a "wholesale" with a warehouse at East St. Louis. In the northern states, the societies are growing up in the farmers' organizations and are largely connected with cooperative producers' organizations. Hundreds of them not only conduct stores where groceries, clothing, dry goods, and hardware are sold, but do an enormous business in supplying seeds, fertilizer, and harvesting machinery to their members. These same organizations buy the farmers' products and dispose of them on a cooperative basis. Some of them own grain elevators; others are organized

to sell live stock, and not a few conduct a meat-packing business.

The Northwest. In the Northwest, cooperation is developing rapidly, and the active leadership of a son of the church has been the most helpful factor. Officially known as an Industrial Evangelist, this parson, whom the labor leaders call a "reformed preacher," quit the parsonage five years ago to help some workingmen of his state to establish a cooperative sawmill. To-day there are thirty sawmills in the state of Washington in which the workingmen own the machinery, the land and the timber, the stores, and the selling agencies, and divide the profits.

Of course, there are no strikes in the parson's cooperative mills, because the men who work in them are the owners and fix their own wages. They determine their own hours, decide their own mill conditions, and run their own stores; and all the profits go back to them. Needless to say, radicalism can not find a foothold among the thousand workers in these cooperative mills. Every man is a worker and also a capitalist to the extent of owning one dividend-paying share. His propaganda consists merely in the extension of the cooperative idea.

Rapid Growth. This same industrial missionary helped to start the cooperative society in Seattle which has a store now doing a business of $7,000 a month. They have taken over the city market and during the first thirty weeks did a business of half a million dollars. Their meat business alone amounts to $70,000 a month. Other cooperative enterprises are a slaughter-

house, where they kill the animals supplied by their own agricultural members, a model market (a concrete building with its own ice-plant and storage), a laundry, a printing-plant, a milk condensery, a fish cannery, and recreation houses. All business is conducted on strictly Rochdale principles.

According to recent reports, the Northwest now has approximately ten thousand enthusiastic cooperators who are constantly planning new enterprises of various kinds and raising large sums of money to launch them. Looking beyond retail business, they lately became active in forming wholesales, central organizations of established societies which will be of incalculable help to the movement.

Inevitable Contacts. Any one who has studied the organization, history, growth, and wide-spread interests of home missions will observe that, through these agencies, the church has contact with almost every phase of the production and distribution of goods. The church has been the promoter of industrial education, especially in needy groups, in community houses, settlements, homes, day schools, secondary schools, and colleges supported by home missions. This work has been done among mountain people, New Americans, Negroes, Indians, and Spanish-speaking Americans, by both general and women's societies. Training of young people in industries, home-making, and arts and crafts constitutes a new and approved, and enthusiastically supported, phase of the churches' program of helpful service for the common good.

Furthermore, the institutions and agencies of the church, especially through home missions, have persistent

and vital contacts with people who are exploited by an economic system; and this system is lacking in the motive of service for the common good. Bread lines, soup kitchens, free breakfasts, luncheons for anæmic and under-nourished children, and many other worthy charitable efforts are examples. No one questions the advisability of the churches undertaking these helpful and beneficent forms of social betterment. Is it unreasonable to expect that this interest and devotion might be transferred to a more fundamental effort for the common good? Is it not a fair field for effort?

Home mission agents are messengers of American ideals and Protestant principles among backward, delinquent, oppressed, and alien peoples. In city and country alike, in industrial and agricultural communities, in congested centers and in the open country, on the thoroughfares of great cities and in the isolation of mountain districts, among all races of men, these emissaries of Jesus of Nazareth are touching the daily lives of people. Their charities involve not only human reconstruction but the establishment of new ideals and a new spirit of life. They have the children in the playgrounds, kindergartens, clubs, and Sunday-schools, and to them the fathers and mothers appeal for relief in days of stress, misfortune, and sorrow. For these and many other reasons, church and home mission leaders have the opportunity to help to exchange relief for reconstruction, charity for justice, and the exploitation of competition for the brotherhood of cooperation.

Precedents from Foreign Fields. The church can, and has, dealt with the fundamental economic constitu-

tion of society. We view with pride the economic reconstruction in foreign mission fields. Throughout the world our sons and daughters, supported by missionary offerings, are to-day reconstructing the social and political life of the peoples of the earth. What Livingstone did to the slave trade in Africa may have been revolutionary to the thinking men of his day, yet now we say he healed the "open sore of the world." Stuart of Lovedale, in his system of Christian industrial education for the natives of Africa, wrenched them out of their lazy and indolent life and made them citizens of a new economic and social order.

In India, since 1914, the Young Men's Christian Association, in its Rural Department, together with the missions, has actually been an organizer of the co-operative movement. What else could it do, when hundreds of thousands periodically suffered famine because they were without an understanding of the laws of agriculture, and because they lacked simple methods of self-support? Even from the motive of self-interest, it was seen by all far-sighted prophets of the church that no self-supporting Christian enterprises could be established among these and other needy peoples without fundamentally changing their economic status.

In China, at Nanking, during the terrible days of the revolution, in doling out rice to multitudes at the Red Cross stations, a missionary conceived of a complete transformation in the lives of vast numbers of people; a transformation that should take them away from their congested and disease-ridden cities and establish them in self-supporting homes in fertile valleys and on beautiful,

uncultivated hillsides. Even though upturning the soil at first shocked the Chinese people, because they believed it disturbed the spirits of the dead, nothing has stopped the afforestation and colonization movement that had its beginnings at the University of Nanking, about ten years ago.

Ideals of Cooperation. The very slogan of the Cooperative Movement, "Each for All and All for Each," proclaims that it is more than a new economic order to cut down the cost of living. The leaders do all in their power to emphasize the fact that they consider economic prosperity as only the beginning of success,—the foundation upon which further and higher progress can be built. Cooperators all over this country admit that failure on the part of members to understand and to believe in its principles and ideals is the greatest drawback to cooperation in our land to-day. In nearly every existing enterprise, the managers see the value of these ideals, but they cannot make the movement successful, even in an economic way, until the rank and file of the membership of their associations have the spirit of the slogan in their hearts. The members they need are people of character as well as of intelligence; people who have breadth of vision, steadfastness, and confidence in the cause; who will labor and sacrifice in order to promote the common good. Zeal in unselfish effort is necessary if success is to be achieved.

This striking emphasis by cooperative leaders upon the development of character makes the subject of cooperation one of peculiar concern to the church. It is none other than Christian character that is demanded. The

whole range of possibilities within the cooperative movement for aiding in the great task of overcoming the injustices of those phases of our economic life, against which the church has already taken its stand, is now fairly before the Christian leaders of to-day.

IV

HOMES AND HOUSING

"Christian teaching has repeatedly emphasized that it is through the influence of the family that character is trained, and the seeds implanted from which the qualities of the good citizen and the Christian may later develop. But the condition of family life is a home which is at once *physically healthful* and *not too crowded* to permit of rest after labor, of conversation and reflection, and of *innocent recreation.*"

—*Christianity and Industrial Problems,* from the report of the Archbishops' Fifth Committee of Inquiry.

Aim

To show that it is the privilege and obligation of the church to help to provide a happy and wholesome home life for every man, woman, and child in the community.

IV

HOMES AND HOUSING

Opinion as to the value of the home as the family institution, both to individual and social progress, swings wide in different directions. On the one side, there are persons who look upon the family as an institution ordered of God, the upholding pillar of law and order, and the fountain of every personal and social virtue. On the other side are the ultra radicals who look upon the family as the great bar to a more perfect race, a higher morality, a nobler conception of property, and a finer sense of civic responsibility.[1]

The Family. A careful observer of the church and her agencies of religious education, and especially her home mission institutions, cannot fail to be impressed with the various yet vital points of contact with home life.

The church's attitude toward the home, her ideals for it and her hopes for its future, depend upon a definition of its place as a social institution. A home is the dwelling-place of a family. That it may not be the fundamental social institution does not in the least affect its primary value. To be the basic social institution, it would be necessary for the home to hold within itself sufficient power to produce the highest personalities. It would be

[1] Arthur J. Todd, "Theories of Social Progress," p. 332.

the sole agency for the complete realization of the fundamental principles of Jesus Christ, based on the inestimable value of human personality. The home, however, does not offer a sufficiently wide and varied experience of persons and things necessary for developing the highest intelligence and conduct. Social experience *begins* with the mother and with the family in the home. For this simple reason, it is necessary that it be given the central place in the development of a Christian social program.

The Christian Attitude. The Christian attitude toward the family seeks to establish and promote everything that preserves the best and noblest in domestic life, and at the same time to remove the well-known limitations in the family as a factor in social development. Any brief discussion of the contributions of the family to human progress shows at once that the fields in which this progress is most clearly discernible are almost wholly results of Christian teaching concerning the home. Such social progress, due to the home, does not appear to any marked extent in those countries where the teachings of Christ have not found root.

In seeking to establish and protect the interests of home-life, the church is doing one of its most far-reaching and constructive pieces of work. It accomplishes this, first of all, by exalting the fundamental principles in family relationships. Through the religious ceremony of marriage, it sets its seal upon the family as a social institution and pledges its help to maintain all that marriage stands for. It asks the blessing of Almighty God at the founding of each new home. The

church has been the most persistent and effective protector against the menace of divorce. Through pastoral visitation and consequent close contact with family life, it has been the great preventive of family disaster. Such cases are not recorded and published in annual reports. A pastor's life is too busy for that. Day by day, on his rounds from house to house, he serves as counselor, judge, and spiritual advisor. To pastoral visitation, there must be added the help and counsel furnished by deaconesses, church callers, friendly visitors, parish-house and settlement nurses, and Sunday-school teachers.

Home-Makers. The organization of home-makers' clubs in the churches, neighborhood houses, and mission centers is recognized so largely by at least one mission board that it has produced a manual entitled *The Home-Maker,* for use in mothers' clubs. In it may be found suggestions for the organization of mothers' meetings and a full list of topics of special interest and value to home-makers. In addition to Bible readings and mission-study outlines, there are talks on temperance, lessons in sewing, hygiene, the care and training of children, domestic science, and parental problems, as well as instruction in "First Aid to the Injured." There is an excellent bibliography for mothers, and it covers a wide range of topics. Certain churches have issued special Sunday-school lessons for parents, while books on the moral and religious training of children are available for all who may care to use them.

Parental Responsibility. Parental responsibility for the religious nurture, and for the educational and social

development of children, has been exalted by the church. The covenant to teach the law and inculcate religious ideals in children is as old as the Scriptures themselves. Since so many of the habits of living are due to imitation, and since in the home the child's chief objects of imitation are his parents, responsibility for the fullest character development rests upon the parents. The church has never failed to exalt parents as suitable examples for children; and it has pointed the way to education, culture, and industrial occupation in many homes where parents have been unprepared to lead. The ceremonies of baptism, entrance into church membership, and marriage, all stress the opportunities of parents for the educational, the social, and the spiritual development of their children.

In home missions, where the church comes in contact with dependent, backward, or alien peoples, it tries to raise the ideals of parents, so that the children who have advantages in schools, churches, and mission houses may still be kept in touch with parental and home influences. Home mission literature is full of references to father-and-son banquets, mothers' clubs and mothers' meetings, receptions for the fathers and mothers of pupils in mission schools, and other forms of recognition for the parents of pupils in whom the church is interested.

Year after year, our mission schools train boys and girls who must return to homes where the word of the oldest member of the family is law, where the moral conditions are bad, and where life is on a low plane. A further limitation is seen when either the girls or the boys alone

are given the advantages of training and education. If boys are compelled to marry and establish homes with girls who have never had the advantages of religion and education, the results are far from satisfactory. The same is true when girls return from school to their home surroundings and marry boys who have not had equal advantages. These situations are so marked as to warrant a national home mission policy for the establishment, in close proximity, of mission stations and schools for boys and girls, so that the opportunity may be given for normal association of young men and women of the same training and ideals. Under such conditions they meet, become engaged, marry, and establish homes of culture and influence in the community.

Filial Love. The church has equally exalted the fundamental family principle of filial love and responsibility. The problem here is one of growing, developing youth, tutored by school, amusements, club and church, in homes where the parents have not had these advantages. Too often the tendency among young people is to get out of sympathy with their "old fogy" parents. This is especially true of native-born children of foreign-born parents. Every home missionary to foreign-language people appreciates the conflicting sentiments that continually arise in such situations. The church should do more to solve this difficult problem. It should study the foreign language churches as factors in moral and spiritual progress. It should also study the attempts at assimilation, especially where American churches have welcomed to their worship and social life the families of New Americans. Other experiments have been made

to overcome these difficulties between ambitious children and conservative parents, such as the polyglot churches, where parents of many nationalities may worship in their own languages, but where all the social and educational work for the children is in English. Another plan, called the American Parish, federates half a dozen or more churches of English or foreign languages under an American leader, with associate pastors for the foreign-language groups.

A Religious Education. It is, however, within the field of religious education that the church has made its greatest contribution to the upbuilding of family life. Where father and mother share the headship of the family, and have comradeship with their children, they have the opportunity of realizing within themselves the highest spiritual ideals and of impressing these ideals upon their children.

The family altar is the rallying point of religious instruction. Around it, difficulties and worries disappear. The church asks that religious education in the home shall include loyalty to the church. The family pew must be restored and filled every Sunday, for family acknowledgment of loyalty to the church combines love for God and love for man.

Home Substitutes. The greatest fields for "home" missions, through which the church may exalt family life, are in those communities where social and economic conditions make home life difficult. It is in such places that we find the church struggling bravely to offer a substitute for real homes,—a needed ministry, too little appreciated by vast numbers who have never known

what it is to be without the protection of a good home. In congested quarters of great cities "Homes," Neighborhood Houses, Social Settlements, and Church Centers throw open friendly doors to hundreds of boys and girls, young people, and fathers and mothers. The foreign-language groups, especially, look to the Christian social center as their House of Friendship and Neighborliness.

The Home Centers of One Board. One Woman's Board reported 37 such houses, social centers, and cooperative homes, with 84 deaconesses and trained workers, as well as 760 volunteer workers who minister to thousands of eager people. The same Board reported 12 day-nurseries, 23 kindergartens, 15 night-schools, 27 mothers' clubs, 14 clinics, 70,000 visits made by resident workers, and 65,000 visits registered from the neighborhood, exclusive of class and club visits, and the expenditure of nearly $150,000. During the epidemic of influenza, in 1918-19, these home centers relieved the bodies, minds, and hearts of thousands of people. They established their service in cotton mills, farm, Negro and industrial centers; and at every point the deaconesses and resident workers became community nurses. They cared for the sick and dying, helped with burials, and comforted the sorrowing, cooperating with the Red Cross and Boards of Health. A number of the houses were converted into hospitals and community kitchens. During the war, they had a large place in the great national program, as they were used as headquarters for Red Cross chapters, war gardens, community canneries, and other activities allied to the food conservation program.

Some of them served as registration centers for drafted and enlisted men. Their Boy Scouts and girls' and boys' clubs were diligent in selling Liberty Bonds and War Savings Stamps.

These are the activities of one board only. They have been enumerated because there are no adequate statistics available which would show the great extent of similar work established and operated by all the churches through their missionary boards, especially through the women's societies.

Church Dormitories. As widespread and as successful as these institutions are, the church has not yet begun to solve the problem of adequate housing facilities for the vast number of young men and women who congregate in the city and in industrial communities, seeking education and employment. In every city there is the same story. Young men and women, reared in Christian homes, loyal to the church and serving faithfully as volunteer workers, come to the great cities, find such lodging as is available, and soon drift away from the influences that tend toward social responsibility and the finest personal development. The Christian Associations have been outstanding centers for thousands of such young men and women. But a vacant room in an Association building is now almost impossible to find. Furthermore, in the Associations there has been too strong a tendency to separate entirely the very people who, under the highest auspices, ought to have an opportunity for acquaintance, fellowship, and consequent courtship and marriage. To create adequate home facilities and opportunities for social fellowship for both sexes is the obliga-

tion of the Christian church. In a national way, the church must squarely face this problem and attempt to solve it.

Training for Domestic Life. There is a constructive work being done by church and missionary agencies that is more far-reaching in its influence on home-life in America. Training for domestic life, in order that the family may properly fill its own place, is one of the methods adopted in church and home mission centers. It may be said that this training is not work for the church and that the public school is already taking it over. It should be noted, however, that adequate training of this kind on the part of the state, through public schools or other civic agencies, is nearly always in those communities where there are already the most advantages and where the people appreciate the need of such instruction. A limitation of public school teaching in this line is that it does not hold its pupils in sufficient numbers during the years when such training is most important.

It is estimated that only about thirty per cent of the pupils in the public schools of the United States get beyond the grammar school, and that only about forty per cent of those who enter high school graduate after a four-year course.[1] A census made several years ago of the actual attendance in the different grades of a large number of city schools shows figures, given on the following page, for six of the major cities.[2]

[1] Report of the Commissioner of Education for the year ending June 30, 1917. Vol. II, pp. 8 and 25.

[2] "Age and Grade Census of Schools and Colleges: A Study of Retardation and Elimination," by George Drayton Strayer. U. S. Bureau of Education Bulletin, No. 451, pp. 14-19.

Usually, the boys and girls who leave school enter industry and are engulfed in the stress and strain of business and commercial life. For a vast number of boys

City	First Grade	First Year High School		Fourth Year High School	
	Number	Number	Per cent of First Grade	Number	Per cent of First Year
Chicago	38,239	6,635	17.4	1,467	22.1
St. Louis	10,875	1,787	16.4	496	27.8
Birmingham ..	1,568	337	21.5	92	27.3
Worcester	2,313	655	28.3	282	43.1
Los Angeles ..	4,764	1,794	37.7	391	21.8
Seattle	3,424	3,424	43.5	338	22.7

and girls, the school has no point of contact whatever during those years of adolescence when the social instincts are developed and when social relationships between sexes are formed.

Here is an opportunity for the churches greatly to extend their influence. The needed instruction should include the arts of wifehood and husbandhood, the problems of establishing a home, financing it, and the saving of money for a rainy day, the joint bank-account, the recognition of rights to full personality, and a wholesome sex life. There should be training in sex hygiene and home-making for both men and women, and the arts of motherhood and fatherhood, including the care of

children, should be given attention. The knowledge of the duties of parents does not come simply by nature. It must come through educational agencies. It would be difficult to conceive of a more vital method of exalting family life and establishing Christian homes than in such a wide-spread educational effort.

Lodging-House Improvement. If the rooming-house, lodging-house, or boarding-house is to be a permanent institution in our cities and industrial centers, there is no greater opportunity for the church than to train boys and girls in the arts of home-making and to establish high-grade, model dormitories. By a sympathetic understanding of the needs of single men and women who are away from home and who must find rooming quarters, and by a tactful approach to those who have rooms to rent, it is possible to establish high standards of equipment, management, and sociability in a rooming-house community. In order to prove the possibilities of such an effort, an actual experiment will be described.

A Boarding-House District. In one of our great cities is a boarding-house district patronized largely by single men and women, most of whom are skilled workers or are employed in offices or stores. There is also a district near-by which is sixty per cent Jewish, ten per cent Polish, and ten per cent Italian. The remaining twenty per cent is made up of many different nationalities, only eleven per cent of the twenty being American. The district is thickly populated.

The Churches. In this particular field there are four churches. One of them makes no impress whatever on the majority of the people; in another, the mem-

bers live in the suburbs and are, in no sense, interested in the church's neighborhood; another, of very small congregation, is ministering vitally, although it has but one religious service on Sunday; and the fourth is attempting to solve the peculiar problems of the neighborhood. There are also two day-nurseries and a settlement house, the latter serving the Jewish population almost exclusively. The community work of the last-named church is done under the name of the —— Community Center. There is no duplication of work, and any person who is a member of another settlement or center is urged not to undertake similar work in this church.

The Foreign-Language Groups. For the foreign-speaking district, the program of this community center is largely among the children. The workers are following practically all the methods for betterment that settlements use, except that there is no day-nursery. There are classes in gymnastic exercise, First Aid, housekeeping, cooking, laundry, knitting, basketry, and piano, besides a Junior Red Cross chapter and a troop of Girl Scouts. There are 282 children enrolled in these classes, with a waiting-list of more than 100. The organization is running at its fullest capacity. The children are from all the nationalities represented in the neighborhood. An important feature is a music-school under the leadership of a Jewish director, in which, as a requirement, he insists upon attendance at Bible classes on Saturdays. Forty Jewish girls thus attend weekly Bible classes which teach the spiritual message of the Old Testament. Occasionally a little opposition develops in regard to the Bible study, but as yet it has not proved serious. Every

Saturday afternoon a moving-picture entertainment is given, especially for the children of the streets.

A Rescue Mission. This center is also associated with a rescue mission in the neighborhood, and the persons reached are turned directly toward the church. Better economic conditions and a more or less strict enforcement of prohibition have diminished, more than one half, the attendance upon the rescue mission. There still remains, however, a large attendance of men who, because of drug-habits or abnormal conditions, are not able to keep up with industrial competition. At least for a few years to come, there will be a distinct field of work for a rescue mission in this neighborhood.

The Community House. As a service to the young people in the lodging-house district, and in order to meet their needs, the center has already established a small Community House. In it, there is provided a laundry for girls who do not have laundry privileges in their rooms. There are tastefully decorated social parlors where the young women can entertain one or more of their friends, as many of the houses in the neighborhood do not provide suitable social parlors. There is a lunch-room where girls from stores and offices may eat their lunches and where they may be served with soup and hot drinks at cost. There are week-end "cooperation suppers" to which young people come direct from their work and are served with a hot, home-cooked supper. Its cost is equally divided among those who partake of the supper.

Classes are provided in cooking, millinery, dress-making, basketry, china-painting, French, stenography,

piano and vocal music, as well as English for the foreign-speaking girls.

The Community House has also several emergency rooms for young women who happen to be in the city without lodging-places. These rooms are constantly in demand. They are rented at a nominal price, but the arrangement is only until the young women can locate themselves permanently. Two hospitals in the neighborhood constantly ask for these rooms, especially for convalescent girls who are not able to go back to work.

A community "sociable" is held once a week, which is similar to the social meetings which young people enjoy throughout the country. For these activities, the center has a card-catalogue with the names and addresses of four hundred young people,—students, factory workers, and young men and women in business.

Work for Men in Service. The center is not far from a Navy Yard. During the war a large work was carried on for soldiers and sailors. When demobilization began, the recreation parlors were open every day in the week. Since the new recruits of the navy are mostly young men from 16 to 18 years of age, this feature of the Community Center will be continued for sailors on shore leave. From 30 to 70 young men come each Sunday for the morning service, remain to the chaplain's Bible class, and are entertained as the church guests at dinner. In the afternoon, with other young people, they take hikes to historic places. In the evening they return for a light lunch and remain for the young people's devotional meeting and for the evening service. In one month, twenty-nine of these sailors united with the church in affiliated

membership, which gives them a church-home whenever they are in the city.

As an outgrowth of these dinners, which were first limited to men in the Service, there has developed a demand on the part of many young persons of the neighborhood, tired of public dining-rooms and cafeterias, for a social hour and a Sunday dinner in the Community Center. This demand has been met, and every Sunday from fifty to seventy young people, many of them sailors, take advantage of this social opportunity—this attempt to provide a little of the Sunday fellowship of the old home in country, town, or village.

The New Building. For its community work, this center is already planning a new building which will provide for all of the activities mentioned. There will be a milk-station and a diet-kitchen, besides a dental clinic and an orthopedic clinic for children. For these two clinics the City Board of Health and one of the hospitals will cooperate in furnishing specialists and nurses. District nurses, already doing professional work in the lodging-houses and preventive work among the children, will now, under the new arrangement, have even greater opportunities. In a year's time these nurses made over 1600 professional calls. The new building will provide more adequate club-rooms, athletic and gymnasium facilities, reading, reception, and recreation rooms. There will also be a community hall, motion-picture equipment, additional emergency rooms, some living-rooms for the staff, a roof-garden with a seating capacity for more than one hundred persons, and a roof gymnasium. These are specially useful in summer.

Higher Lodging-House Standards. Not satisfied with the influence which radiates from such a Christian social center, the director and his staff have been making a special study of the lodging-houses in the district, and in two ways are endeavoring to develop the finest lodging-house region in the city. A Lodging-House Improvement scheme has been inaugurated by which the Center secures long-term leases on small lodging-houses containing from eleven to eighteen rooms. These are thoroughly renovated and fitted up under the direction of the staff. A Christian woman who is a member of the staff of the Community Center is placed in charge and receives her salary from the Center. These lodging-houses all pay for themselves. An attempt is made, however, to remove certain commercial aspects which tend to prevent the service and sociability so greatly needed. The landladies in these small houses can become the real house-mothers, while the tenants become members of the Community clubs and use the Community Center for recreational purposes.

The Landladies' Guild. Not content with these measures, the center has formed a landladies' guild for the purpose of winning the cooperation of those in charge of the lodging-houses and helping them to meet their problems. It already has a membership of a hundred and fifty. This association has worked out certain high standards of service which distinguish its houses from all others. They are of such character that membership in the Association at once recommends the houses to the public. There are monthly meetings where mutual problems are discussed; and already the association is

becoming an important factor in advancing the ideals of the community.

No one can measure the influence of such a center as this. Instead of a few isolated institutions, widely scattered through the country, the churches, through common study of these problems and by united planning, should establish them in all our great cities and industrial communities.

Adequate Housing. The work of the Community Center just described is indicative, in a small way, of the opportunity of the churches vitally to affect the home-life of our country, especially in communities where the existence of the family as an institution is almost impossible. Without question, the churches appreciate the inherent power of the family as a social institution. Its capacity for social discipline and for the development of affection and a spirit of friendliness is openly acknowledged.

If the churches sincerely desire to utilize these powers of the home, they must see that conditions are maintained in which decent, rational home-life can thrive. This means that there must be an adequate family income, education for domestic life, real equality between parents, and time to devote to developing home-life, all of which means the shortening of the working day, education for leisure, and the application of scientific management to home-keeping. More than all these things, however, it means a decent house.

A Housing Policy. The churches are squarely face to face with two alternative policies with reference to this influence on the home-life of our country. On the one

hand, they can be content with the exaltation of religious education and worship at the family altar, and with such measures of temporary relief as are made necessary by bad housing conditions; or they can help to establish an adequate policy of home construction or reconstruction. Such a policy has already been put into effect by a large number of missionaries, both at home and abroad. Travelers to non-Christian lands report that the Christian village is always distinguishable by better types of houses, orderly and cleanly streets, and an atmosphere of decency and sociability. Under the guidance of the missionary, the native convert soon dons clean and comfortable clothing and then builds himself a modern house.

Bad Housing and Home Missions. That missionary funds at home have not long since been used for the actual improvement of housing conditions is surprising. When one reads the quantity of literature printed and distributed by the hundred or more general and women's home missionary societies, there is no more significant fact revealed than the difficulties, discouragements, and disasters which confront the church's representatives, due to bad home and housing conditions. From dozens of such references, the following is taken, word for word, from an appeal by a Board for the support of a kindergarten and day-nursery in a congested city neighborhood:

"In speaking of the homes from which these children come, I hardly think we should recognize them as such. One home that I am thinking about consists of one room, in which a bed and a couch are on one side, the cook-stove at the foot of the bed, a table on the other side; no rug or carpet, and equally as much grease as anything

else. The gas burns all the time because it is so dark. One of our kindergarten children comes from this home. There is no yard and no place to play but on the street or in the room. Most of the children are brought up in similar surroundings. In a good many homes the mother is obliged to work in a factory. She takes the children out of bed and takes them to the nursery, sometimes as early as seven in the morning—I dare say without breakfast. They play around until nine o'clock, when the other children come in for the morning kindergarten."

War-Time Housing. On account of the erection of very few new buildings during the war, the housing conditions in the United States have become so acute that the attention of the entire nation is aroused. The cry is for additional houses, especially in industrial and city communities. Aside from the efforts of the Government to provide the right kind of homes for the people employed in the wartime industrial communities, the agitation for additional houses has failed to arouse sentiment sufficient to cause an attack on bad housing conditions generally. However, since the close of the war, many housing enterprises have sprung up all over the country. The high cost of living has brought about more intolerable conditions in congested industrial, foreign-speaking, lodging-house neighborhoods than has heretofore been witnessed in our country.

Conditions in One City. The conditions in one city may be described. With slight variations, the story of this city is the story of nearly every city in our land. For years past, this particular city has had a serious housing problem to consider. Efforts have been made,

for fifteen years, to bring about an improvement in conditions. The problem has never been adequately met, although it can safely be said that conditions are better than they were fifteen years ago. More than forty per cent of the people live in tenement houses; that is, houses occupied by three families or more, living independently of each other; a larger percentage than is found in almost any other city. More than one third of these houses were not originally constructed as tenement houses and are totally lacking in many of the essentials for health and comfort. The average factory of this city is much more sanitary than the average workingman's home. In nearly all the factories the working space is ample; whereas in the homes the space allotted for living-rooms and sleeping-rooms is far from sufficient. In eighty-six per cent of the factories the ventilation is good; in the homes it is good in only sixty-eight per cent. The bathing and toilet facilities of the factories are better than those in the homes. Many have shower-baths and model washrooms, whereas bathrooms of any description are practically absent from the workingmen's homes. The same is true in the matter of lighting and in the matter of dampness.

Undesirable Tenements. The house converted into a tenement house offers the most serious problem. Private stables, stores, hotels, office buildings, and abandoned churches have been turned to family use, with no thought of decent living conditions. They are frequently three or four stories high, without fire-escapes, and with thin partitions separating the apartments. The hallways and stairways are almost always dark, constituting a

serious moral factor. The water supply usually consists of sinks located in dark halls and used in common by several families. Not infrequently the only source of water supply is a yard-hydrant. More than one third of all the tenement houses in this city have toilet facilities that can only be severely condemned.

Unsanitary Conditions. A number of the tenements are so dilapidated and unsanitary that they are unfit for human habitation and should be vacated. Many are dirty and in bad repair, have leaking roofs, defective plumbing, and sewage-filled cellars, besides yards where filth and rubbish abound. Overcrowding is the common tenement evil. There are frequently found living, eating, and sleeping, in a single room, from four to nine or ten persons, with the consequent menace to health and morals.

It is a most significant fact that this city has an unusually high death-rate from tuberculosis, and there is approximately twice as much tuberculosis in the congested, badly-housed areas as in the remainder of the city. By far the greater part of the juvenile delinquency originates in these same congested, poorly-equipped sections.

The city has reasonably good tenement-house laws, which, if enforced, would eliminate the worst of these evils; but these laws have never been adequately enforced. A Better House League is working on a construction program which calls for the moral support of every loyal citizen.

Rural Housing. There are just as bad housing conditions in rural districts as in cities. The California Commission of Immigration and Housing determined,

in connection with a riot which occurred on a hop-ranch near Wheatland, in August, 1913, that "probably the greatest contributory factor was the poor housing and sanitary accommodations afforded the workers."

"The causes of poor health in rural communities lie more in the influence of traditions, in ignorance as to sanitary requirements, and in inferior domestic economy, than they do in bad physical environment or in the inferiority of the rural stock. There is plenty of fresh air in the country, but because of poor heating facilities, many country homes are kept closed during the winter months, both day and night, so that the rooms become foul with air constantly re-breathed by the inhabitants. In many places there is still a prejudice against the night air, a prejudice which probably arose in pioneer times when malaria-breeding mosquitoes transmitted the malaria germs during the evening hours. Country homes heated with stoves are often overheated, so that when the inhabitants go out into the open air, they are more subject to attacks of colds and other diseases of the organs of respiration. However, many country homes are so constructed that they have little ventilation underneath the houses, and no adequate protection against ground moisture, so that they become damp and are prolific sources for the development of deadly disease germs. Rural housing conditions are not at all ideal in many parts of the best agricultural areas of the United States, and much remains to be done in education of the rural population as to the necessity of providing for pure air and comfortable, well-lighted and dry homes." [1]

[1] Paul L. Vogt, Introduction to "Rural Sociology," pp. 158-159.

A Suggested Program. What can churches and missionary agencies do to improve housing conditions in the United States and thereby make decent living conditions possible for normal Christian home life? At the Seventh National Conference on Housing, held in Boston in the fall of 1918, after discussing the relation of housing to social reconstruction, and after reviewing the various efforts, especially of the Government, during the war, to originate, develop, and actually realize good houses for wartime industrial communities, the question was asked, "What should be undertaken in the immediate future?" Dr. Charles Ball, Chief Sanitary Inspector of the Health Department of the City of Chicago, suggested the following steps, which are just as pertinent for Christian people of the churches as they were for a group of housing experts assembled in national conference.

They are presented in detail clearly and concisely in a ten-page pamphlet which should be read and studied by every one interested in the housing problem.

1. Prevent the erection of unfit types of dwellings. This means that Christian men and women will see to it that adequate laws are enacted and enforced.
2. Set right standards for new dwellings. In this connection, the standards recommended by the Bureau of Industrial Housing and Transportation of the Federal Government are a noble achievement. They were adopted by the Bureau after months of open-minded and vigorous discussion by a representative group of men, including architects, engineers, landscape architects, town planners, contractors, physicians, housing experts, and social workers. In preparing the original draft of these standards, the National Housing Association made an im-

portant contribution. The standards as put forth by the Government are comprehensive.[1]

3. Secure adequate environment for homes. A dwelling is not fit or complete unless it has a suitable environment. There need be no despair that such environment can be provided by law. Sewers, water supply, roadways, sidewalks, trees, grass, and waste disposal can all be cared for properly in the beginning by regular community agencies. What has been attempted and is now being carried out by industrial corporations in any new industrial community can be made the normal, regular program of every village, town, and city throughout America.

The time is now ripe for this forward step in every American city.

4. Bring to pass a reasonable improvement in existing dwellings. Some buildings may be made habitable by slight changes only; some may require major improvements; a third class is fit only for demolition.

5. Impose restrictions on the enlargements, repairs, and moving of frame buildings.

6. Maintain all dwellings in condition fit for habitation. Details demand careful inspection of the proper authorities. In the city already referred to in the description of bad housing conditions, there were at the time of the report only four inspectors for between twelve to fifteen thousand tenement buildings.

7. Correlate housing with city planning.

8. Establish a zoning system.

A Community Problem. The realization of such ideas as these is distinctly the problem of the community. Company housing on the part of a great industrial corporation as a rule does not make the happiest or most satisfactory town. The housing problem is not

[1] "Standards Recommended for Permanent Industrial Housing Development."

one primarily for industrial corporations, even though the government set a fine example during the war in its war-time industrial communities. Until the question of housing comes squarely and fairly to the community, it will not be met in any successful or permanent way. Already there is enough experience in a number of American towns to show that the thing can be done through community interest. Private enterprises, with all their imagination, resourcefulness, and capacity, may take advantage of this great opportunity, or the community in its collective capacity may have to take the job in hand. The opportunity of the church is to aid in an understanding of the problems and to create the public opinion necessary to accomplish this great reform.

The Christian Motive. The Christian motive is not merely to be benevolent to somebody, nor are Christians interested merely in a plain matter of business,—the securing of economic efficiency from people properly housed. The fundamental motive that appeals to us as Christians is that we should make home-life a wholesome, happy, reasonable thing for every man, woman, and child in our land. Unless we do this, our democracy is a mockery rather than a reality.

V

COMPLEX COMMUNITY SITUATIONS

"What is the entirely practical and realizable ideal community if it is not the Kingdom of God in the world, not here nor there, but within and among us already? The Church in any community and the one Church in the world is a group of individuals who are working out this ideal of a community among themselves and spreading it like leaves through the world."

JOHN MASON TYLER.

Aim

To show the variety and types of difficult and complex situations confronting church leaders, and to point out that the churches are already adapting themselves to the changing conditions in American community life.

V

COMPLEX COMMUNITY SITUATIONS

In order rightly to understand the possibilities inherent in the churches for the development of community life, we must take an impartial view of local churches as they are now organized and of the factors which determine their programs of activity. We must also know how they are related to each other in denominational groups and in federated church groups.

The Organized Local Church. In a local church, especially in the Protestant group, there is too often no commonly understood objective and no clearly defined unifying principle. In the minds of most people, "church" stands for services of public worship, rather than for an organized group of persons with a specific purpose and sufficient social machinery to achieve results in community service. A pastor once said, "If I want to swing my church for any great purpose, I have to consult eighteen different organizations." The children, the young people, the women, and sometimes the men, are organized into classes, clubs, societies or other groups, with more or less well defined aims. The church, however,—the society which one joins with more or less ritual,—is commonly thought of in terms of public worship rather than as a membership organized on a functional basis. A possible exception is those churches that

are more or less democratically controlled through an occasional, or yearly, congregational meeting. The affairs of the church are usually in the hands of a few men, the women being not even represented. Furthermore, the church's educational program usually originates outside of the local group, and there is very little opportunity for self-determination within what is called the membership of a local church.

While this situation has in it many elements of strength, and has been the means of building up strong, vigorous, evangelistic, and national and world-wide service agencies, it is more or less a limitation upon the local church as an agency for community service.

Denominational Contacts. In a large city, the ten, twenty, thirty or more churches of a given denomination have common interests in their own ecclesiastical group. Aside from church federations and occasional ministers' meetings open to all denominations, the ministers meet in their own denominational associations or clubs and discuss problems that concern their common ecclesiastical life. In the country and in small towns, the church of a given denomination has its normal ecclesiastical associations with churches at a distance. In common with their sister churches in the cities, rural churches are linked together for purposes of fellowship and control in ecclesiastical groups that have little relation to geographical, social, or economic factors of community life. The effect of these relationships is that most of the activities of the local church are determined without any regard as to whether or not affairs in the local community make it advisable for a given piece of work to be done at a

given time. This condition is partly relieved when the churches of a community unite for cooperative action through a council or a federation of churches. Even then, there are certain limitations.

Because of doctrinal or other reasons, not all Protestant churches will join in a federated movement, and it is sometimes difficult to secure any channel through which the churches of a given community can speak with force and authority on matters that affect the common interest. Church federations are concerned primarily with those forms of religious work and community endeavor in which all churches ought to cooperate. Those federations which have been most successful are the ones where the churches have been willing to form their plans and determine their programs in conference with all the other churches in the community. With increasing community consciousness throughout our land, the harmonizing of denominational and community loyalty becomes a definite element in the church's ability to render community service.

Some Concrete Situations. Among evangelical churches, there have been brought to my attention in recent months the following concrete situations, calling for readjustment of church programs, in order to meet definite and specific community needs. No attempt is here made to analyze and classify types of American communities. The present purpose has been, rather, to point out those problems that are vital to the life and work of the churches to-day. For obvious reasons, the communities, churches, and mission agencies, with one exception, are not named. The purpose is to direct

attention to the kind of problem which the church faces in a given community situation. The communities are, therefore, referred to by number, with an attempt at a descriptive name. Each of the twelve numbers, however, represents a real community, and actual conditions have been described as accurately as possible.

Number One—A Community of Suburban Residential Estates

This community is about thirty miles from a large city and is in a beautiful, wooded, rolling section. Scattered over the hills, with wonderful panoramic views, are well-built and well-kept homes of commuters,—bankers, commercial men, and professional men. There is also a small group of "natives," people who owned the little farms before the coming of the surburban population. Then there are workers on the estates, for each "place" employs from two to ten men, who, with their families, form a considerable colony, partly of foreign-speaking people. There are three churches in the community; one of them is abandoned; a second has a resident pastor, an elderly gentleman about to retire, and has a diminishing congregation; while the third church has a live young minister who is compelled to live outside of the community because of the lack of any suitable residence. There is an appropriation ready for erecting a modern school-building. The necessity of a residence for the minister and of the proposed school-building precipitated a discussion. The possibility of developing a complete, new, community center, where school, church,

community hall, and store could be grouped together, was widely canvassed. After due consideration, the proposal was made that all the people unite in one church, that the elderly minister be made pastor emeritus, that one of the churches be used as the house of worship, that a new school-building be erected containing equipment for physical education, and that there be provided a social center, with rooms for religious education classes and week-day social activities, as well as a hall for moving-pictures and community entertainments. It was also proposed that the store be located in the community building and that it be organized on the cooperative basis. There was, at first, a strong feeling that the new church ought to be separate from all denominations, but it was pointed out that such "union" or independent churches, unrelated to any organization through which they might have channels for gifts and services, and to which they might look for supervision, were likely to become provincial and narrow. To meet this objection, it was proposed that the new church be called the —— Community Church, and that it be definitely related to a denomination to be selected by the community itself.

Number Two—A New Residential City Community

A mile or more from the center of an enterprising city there is an "Addition" with a rapidly growing population. At present it contains about twenty-five hundred people, and the houses are of the comfortable, detached type. It is entirely an American community. The residents are mostly of evangelical denominations, though

there are a few Catholics and Jews. It was announced by the people of the community that a church of a certain denomination should have this field to itself until the community became large enough to support an additional, strong church, and the plan was tacitly accepted by the other denominations. There is a finely equipped school-building, but no other institution in which all the interests of the community may be represented. The building of a new church made it necessary to review the needs of the community from every standpoint. It was finally decided to build a "community church," although the society was to keep its connection with its denominational organization. With the approval of this denomination, it received a pastor, and its gifts flow through regular denominational channels. It is known, however, as the —— Community Church and is so named on its corner-stone. The peculiarity of this church is its new type of building, its program of activities, and its staff of workers. It stands on a corner, and facing one street is a three-story building known as the Educational Building. In the building there are rooms for all grades and departments of a modern Sunday-school. The regular church societies, women's organizations, and mid-week meetings are held in this building. There is a director of religious education. It is proposed that week-day religious instruction be organized, and that classes meet in this building. Facing on the other street is a similar three-story building called the Community House. In it, there is a simple gymnasium, offering opportunity for floor games and basket-ball; it also may be used for large banquets. A modern kitchen adjoins the gymnasium,

and there are ample storerooms. There is also a community hall which is used for political, social, civic, and school meetings; and on certain nights of the week the only moving-pictures in the community are shown in this

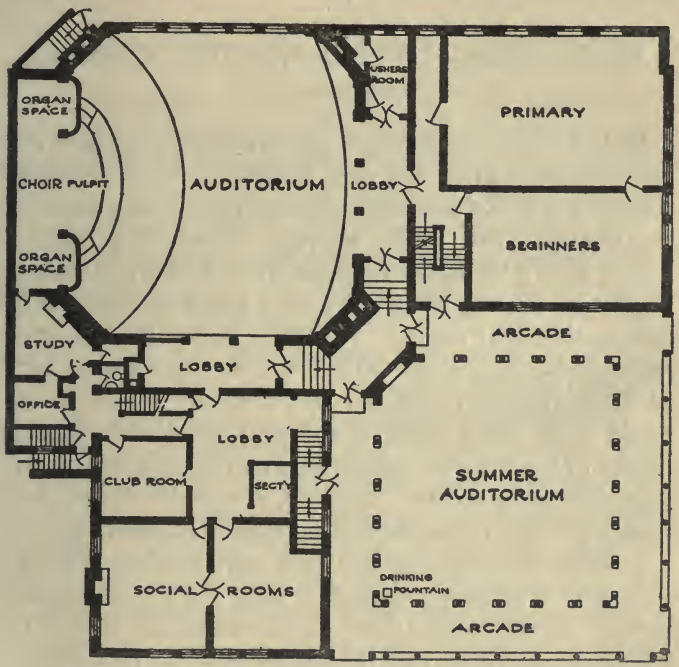


DIAGRAM SHOWING THE FIRST FLOOR PLAN OF A COMMUNITY CHURCH.

room. There are also club-rooms for Boy Scouts and Girl Scouts, and an office for the director of the Community House. Connecting these two buildings is the house of worship, a simple, beautiful auditorium with a

seating capacity of about seven hundred. The first-floor plan of this building shows this arrangement. This is what may be called the new type of church for the usual residential community.

Number Three—A Well-Churched, City-Residential Community

In this city, the churches are prominent in their denominations. They are well attended. Their Sunday-schools are active and vigorous and their young people's organizations are fairly strong. There is a central Young Men's Christian Association to which the leading Protestant laymen of the city have given generous support in time and money. Recently, one of the churches proposed building a new edifice and desired to have both an auditorium for worship and a parish house which would offer social facilities and also provide rooms for classes in the various departments of religious education.

In discussing this new building, it was discovered that branch Christian Associations were being planned for half a dozen well-located parts of the city, with their situations and programs coordinated with the Central Association. Furthermore, these branch associations were to secure the agreement of the churches to partake of the privileges of the Association buildings in their own neighborhoods for physical education, organized recreation, and the social life. It was also proposed that the Christian Associations provide for both sexes, thus making a sort of combination of Young Men's and Young Women's Christian Associations. These plans have not yet ma-

terialized, but the very fact that they have been proposed and thoroughly discussed shows another type of adjustment of community programs on the part of several Christian agencies that is worthy of careful consideration.

Number Four—The Downtown Church

Every city in our country with 100,000 population or more has its downtown churches. By "downtown" we mean the church that stands on a main thoroughfare, the public square, or on "the Green." These churches are now surrounded by hotels, business concerns, retail shops, boarding and rooming houses, moving-picture and other theaters. In one city, an old, historic church, organized in 1819, is located on the public square. Its present building has been standing since 1856. It is the only building on the square that, during the last fifteen years, has not given way to a new and imposing structure. There are many who like it for this reason. Its tall, Gothic tower is an ever-present, silent reminder of the time when it was the center of the religious life of an influential group living right in the heart of the city. To-day, its members are to be found in the outlying districts, and the problem of ministering to them at such a great distance is increasingly difficult. Within a half-mile radius of the church, embracing the whole downtown portion of this great city of nearly half a million people, there is no other church edifice. On the circumference of this circle are four other Protestant churches, two of which are undetermined regarding permanent locations. Within this radius are all the lead-

ing hotels, most of the city's business houses, and hundreds of boarding and rooming houses. No one knows the exact population of this district, although the estimate runs up into the thousands. The whole program of this church, the type of building it ought to have, its equipment, its staff of workers and their duties, and its support are most pressing problems.

This church was never more vigorously alive than it is to-day. It is a proof that a downtown church need not become decadent and may remain indefinitely a centers of religious life and work. In such situations there are some who would sell the property, most valuable for business purposes, and move to the center of a self-supporting church population. There are others who feel that the heart of a great city must not be left without spiritual ministration. Only as the heart of a city is saved will the city itself be redeemed.

Number Five—A University Student Center

This University Student Center is located at an institution supported by the state. In its student body there are more members of certain evangelical churches than there are students enrolled in corresponding denominational schools in the same state. The religious forces include Student Christian Associations, which center in a student building. This forms the clearing-house for all religious activities among students on the campus, and for churches of leading denominations not far distant from the campus, besides being near to student boarding-houses, fraternity, and sorority houses. One

of the churches is about to put up a new building. The question has been raised as to whether or not this church should provide adequately in its building equipment and staff for taking care of students who belong to its own denomination, and thus determine the principle upon which all the other churches should act. Or, should there be one general, adequately manned, Christian center for students which all churches might use and toward which all should contribute in staff and operating expenses?

Number Six—A Rural Trading Center

This little village has less than one hundred and fifty inhabitants and is located in the center of an average, middle-west township, in one of the richest agricultural counties of the state. Its principal street is the Lincoln Highway, and the main line of a railroad furnishes noise, smoke, and an occasional local passenger-train for the diversion of the villagers. This seemingly unimportant town has had three churches, and, at intervals, each has had its period of prosperity. A few years ago, two churches of the same denominational family united, but even the combined membership was small. The pastor was not available all of the time, and preaching services became more and more rare. A resident minister had long been a person of the past. The other church was one of four preaching-points on a circuit paying a salary of $700, which formed a charge not eagerly sought by ambitious young men. The membership of this church was a little more than a hundred, nearly half of the members "not found." The most that could be done was to

hold the Sunday-school, with an attendance of about fifty women and children, and to have preaching-services twice a month.

The condition of this community, morally and spiritually, was deplorable. The principal place of amusement was a dance-hall of ill repute, supplemented by occasional parties and barn-dances. The better class of citizens became alarmed. The first tangible evidence of better things was the desire of one of the little churches to have a resident pastor and preaching every week. This effort grew out of the conviction that the moral and spiritual life of the community could be built up only by a man who lived in the community and identified himself with the interests and needs of all the people. When the new pastor came, he began developing a bigger thing—a community institution where all the denominations were to work together. In one month, thirty new members were received. Later, at one time, one hundred and twenty persons, from the village and from the outlying districts, were taken into the church. Whole families came; in a few instances representing no less than three generations.

Then the pastor felt that the rural problem ought to be radically dealt with, and he began making plans for definite work. He called the farmers' organization together. A Farmers' Institute was held in the church during the holidays. Stock clubs were organized and an effort was made to develop all the farm resources of the community. All the time the church kept steadily growing, and the Sunday-school soon overflowed the little church. The next move was for a better church build-

ing and enlarged quarters. After raising $7,500 in cash subscriptions, labor amounting to $2,500 was given. One hundred and fifty logs were taken to a sawmill and "log-rolling day" was one of the great events of the township. The new building was up-to-date in every way and was planned to meet all the needs of the community. To-day the church has a membership of two hundred and fifty. The pastor's salary is $1,400 and a house, and all the church finances are in excellent condition. The old church building is now used as a social and athletic center. Neighboring towns send teams to compete with the country boys, now organized and thoroughly trained for athletic games. A stereopticon renders efficient service in religious and social gatherings.

The little town itself has felt the effect of the new enterprise. Old buildings have been torn down and others have been painted. New homes have been erected and property values have increased. The pastor writes that the word "Community" was adopted as the name of the church because it represented a new ideal—that of one church serving the entire community.

Number Seven—A Normal American Town

This is a town of about fifteen hundred people, all American, and has the largest proportion of Protestant church members to the total population of any town in its county. One third of the population are actually members of its four strong and vigorous churches. The church leaders are influential citizens and have the confidence of a majority of the people of the community.

The churches report one weakness in their programs. They do not retain the loyalty of their young people.

This is not altogether the fault of the churches, for the young folks have the same lack of loyalty for the town itself. When, therefore, it was proposed by an interested national organization, through the local Chamber of Commerce, that the town should build a social club, or community center, as a memorial to its soldier boys, at once the whole question of the relation of the churches to this proposal was of prime interest and importance. It was felt, and probably rightly, that such a social center, not under the strong control of the churches, would probably have activities which would not promote the highest character development, and would sometimes be in competition with the efforts of the churches for religious education and public worship. There was a question as to whether the club should be open on the Sabbath, and if so, what its activities should be. It was clear that no one church could build and maintain such a community house, even though it might secure the money and adopt the broadest possible nonsectarian policy. Experience had shown that other churches would not give the new movement the support it deserved. Some one proposed that the Young Men's Christian Association be invited to organize a local board and erect and operate an Association building. This did not meet with universal favor, because it was shown that it would provide only for the men and boys, whereas what was needed was a center where all the members of a family—fathers, mothers, young people, boys and girls —could find fulfillment of their social needs. Finally,

after much discussion, it was agreed to form the —— Community Association, for the purpose of erecting and maintaining a Community House which should be open to all the people of the community, for social and recreative purposes. To-day this association is an inter-church organization. There are twelve directors, three elected by each of the four churches, and, in addition, the pastors of the churches, the mayor, the superintendent of the schools, the president of the Chamber of Commerce, and the president of the farmers' organization. Thus, through a united and cooperative effort, the churches are able to provide for the special needs of this community and still retain sufficient control of the activities of the new community house to conserve the highest social and moral values.

Number Eight—A Hotel, Theater, and Shopping District

In New York City, between 28th and 48th streets and between Park Avenue and Eighth Avenue, there are one hundred city blocks. Though not the geographical center, Times Square is the human center of this section. The area is known throughout the country as the center of New York's theater, shopping, and hotel district. Within this area there are 90 hotels, with a rooming capacity of 26,824. These, with 17 clubs and 493 semi-transient hotels, house 30,000 different people every week. Besides this, there reside in the district 5464 families Within the same area there are 45 theaters and 10 moving-picture houses, with a combined seating capacity of

78,000. A million men, women, and children seek amusement in this district every week. Within the area there are at least a dozen of New York's greatest department stores, besides innumerable retail shops and commercial and business offices. It is also the center of the New Thought propaganda, not only for the city and metropolitan area, but almost for the entire United States. Within this district there are 2 Jewish synagogues, 4 Roman Catholic churches, and 13 Protestant churches, 2 of which are for Negroes. The total membership of these churches is about 16,500, which is approximately the seating capacity of their buildings.

This is a twenty-four-hour-day and a seven-day-week district. The main avenues of travel are never quiet. Fifth Avenue and 42d Street and the Times Square section are the most congested centers in New York. The moving-picture theaters give 28 performances a week and the other theaters 9. On a certain Sunday evening, with favorable weather, there were 1817 at church in the 13 Protestant churches. The synagogues were closed and there were occasional worshipers in the Roman Catholic churches. The amusement houses in the section, with bills of so-called " sacred concerts," announced standing-room only, almost without exception.

The churches in this area, and those on its immediate edge, are some of the strongest in the city. They have courageously faced the problems of ministering to this exceptional population, and some of them are carrying out thorough-going programs of community service. Their demands for increased staff and equipment for a new or modified program should be earnestly heeded. It

has been proposed, however, that in addition to these regularly organized church societies there should be, in the heart of this region, an outstanding church home, with a recreational and educational center. This would not necessarily be an organized society known as *a church,* but the center would be controlled, operated, and maintained by the churches, in order to minister to the exceptional needs of the region.

Number Nine—A Rapidly Growing Industrial Community

In 1910, the population of this city was 38,550. For three years there has been a regular and rapid increase of population, so that at present the total number of people is conservatively estimated at 100,000. In 1910, the children in the schools numbered 6670; to-day there are 15,156. No less than 3000 new houses were built during 1919, and the Chamber of Commerce estimates that, in 1920, approximately 30,000 people will move into the city and that 25,000 will settle there in each of the succeeding four years, thus adding approximately 130,000 persons to the present population and making a total of at least 230,000. These figures are based on actual plans which the manufacturers of the city have made and are putting into operation at the present time.

One of the best-known city planners of America has presented a general outline for the development of the city and its extension. This outline has been adopted and is now being carried out. It is a comprehensive system of main thoroughfares, parks, parkways, schools, play-

grounds, and other municipal features. Three years ago, the local authorities claimed that they had a list of 182 citizens who had each made from $50,000 to $3,000,000 within the year. Some say that these figures should be doubled. The appearance of the business district utterly belies its present importance.

This city's biggest problem is that of housing. A family of seven may be found in a two-room shack near the river, a family of five in one inside room of a down-town block, and three shifts of boarders in a Polish lodging-house in the north end. Fifteen hundred of the city's workers live thirty miles away, and twelve hundred more live in another city forty miles away. To meet the demand for new houses, a great Housing Corporation has been formed, and already a beginning has been made to fill this need, in a big, city-wide way, that promises to be successful.

Of the present population, at least 15,000 are foreigners and very little is being done except in a night school, a day nursery, and a few clubs, to make these people feel themselves a part of the growing life in a new American city. With one exception, these foreign people have not formed separate colonies. The Polish people, however, are beginning to segregate themselves, and one school principal says that Polish boys tend to keep in a group apart from the others. There is a new Chamber of Commerce, and civic consciousness is slowly becoming evident.

Such a city affords the churches magnificent opportunities and also serious problems of policy and program. Rapidly increasing population calls for new churches.

The religious leaders of the city have been working together in a friendly way and have adopted a tentative plan for churching which calls for at least five new church edifices. It is hoped that these may be so located, and their programs so outlined, that there will be little or no waste of effort; and, at the same time, the city's religious needs will be adequately met. These churches also have the opportunity of introducing types of buildings and equipment which will make possible a modern program of worship, religious education, and community service. The great need is for a comprehensive church-plan which shall measure up with the general city-plan and be as effective in conserving religious ideals and projecting effective surveys as the acres of factories are in producing automobiles. Such a comprehensive project will mean, for many years, a continual study or survey of conditions, especially among the Negro population and the groups of New Americans, and the provision of adequate church facilities for them.

Number Ten—An Average Suburban Residential Community

Eighteen miles from the center of one of America's greatest cities is a community of between five and six thousand people. We have called it an "average community" because it contains persons of every social and economic status, and almost exclusively American-born. In the center of this community is a beautiful stone church, with a commanding tower and ivy-covered walls, surrounded by plots of evergreen, shrubbery, and flowers.

The church stands on a corner, and down one street, in the middle of the block, attached to the side of the church, is the —— Community House, an artistic building, similar to the church in architecture and decoration. For the administration of this religious center there are two ministers; one, a preacher who is responsible for services of public worship and pastoral visitation; the other, a minister of education, Superintendent of the School of Religion and Director of the Community House. This house exists solely to serve the community and is the center of all movements for social and civic betterment and for popular education through music, lectures, and concerts. During war-time, it was the center of Red Cross activities for the entire community. This city is near a great naval station, and during the war a social function was provided for the sailors once a week, on week-days. Every Sunday afternoon there was "open house," when the young men and women of the community entertained many sailor-boys. In the evening of another week-day, the only motion-pictures in the community were given in the gymnasium, which had been furnished with seats. These pictures were under the control of a community committee and were of such a nature as to attract all the members of the household. Now, after the war, certain nights are given to group athletics for boys and girls. In fact, the gymnasium, lecture room, social rooms, and club rooms are so much in demand that, if they are needed, they have to be secured weeks in advance. The only other church in the community is a small one, quite different in its polity from the one with the community

house. During the war, the pastor of this church served as a chaplain. Immediately there was raised the question of the possibility of a union of these two societies by which one institution might be used for both congregations, thus making a real community church, ministering to the social, recreational, moral, and spiritual needs of all the people.

Number Eleven—A City Polyglot Community

Situated in the heart of one of our greatest cities is an Institute under the joint control of a woman's home mission society, a general home mission society, a local church, and the city council of the churches of the same denomination. The district it serves contains 200,000 neglected people, one half of whom are open to evangelization. Within a radius of four blocks from the doors of this institute live people of twenty-three nationalities: American, Jewish, Italian, German, Irish, French, English, Negro, Greek, Scotch, Canadian, Mexican, Swedish, Servian, Polish, Dutch, Norwegian, Welsh, Bohemian, Syrian, Armenian, Spanish, and Chinese. Immorality and vice are on every side. The streets are always thronged with people from the lowest walks of life—the down-and-out, the restless, and the unfit. Some of these are seeking amusement or oblivion of their own misery in the attractions of the dance halls and other low resorts with which the streets are lined. There is a seven-day-week institution, directed by four salaried workers, three of whom were appointed by the women's society. The following facts from one of the reports

tell the story of a live institution meeting every sort of human need:

Families reached	1031
Average attendance on "family night"	235
Number in Bible classes	518
Number in mission study classes	215
Aggregate attendance at evangelistic services	13,000
Average weekly attendance	350
Number baptized	21
Boys enrolled	848
Girls enrolled	877
Adults enrolled	773
Weekly aggregate attendance	2123
Family altars established	25
Garments distributed	4179
Attendance at Sunday-school	244
Calls made	1635

The week-day programs include mission study classes and classes in cooking for girls, carpentry for boys, Bible classes, Boy Scouts, Girl Scouts and Camp-fire Girls, a story hour, mothers' sewing clubs, a Young Women's Community Club, with various classes, a Young Men's Community Club, with debates and classes in parliamentary law, "family nights" with music and games, reading-rooms and lunch-rooms.

"Family night," when inaugurated two years ago, was a new feature in this kind of service, combining as it did the religious and social life of the neighborhood. The first part of the evening—from six to seven—is purely social, with no formal program. A plain supper is served, for which an offering is taken, as it is not the

aim of the institute to pauperize by making everything free. Next follows a half hour of " family stunts," consisting of solos, stories, and other interesting features, always rendered by those present. Visitors are unanimous in their praise of the singing and of the naturalness and ease with which men, women, and children take part. Promptly at eight o'clock, members of the children's drum-corps take their places and march to their respective rooms for Bible study.

In nearly every great city in America, and in some of the smaller towns, there are institutions of this sort supported in part or wholly by home mission funds.

Number Twelve—A Community Alive to Religious Education

This is a community of more than 50,000 people—a residential suburb. There are thirteen Protestant churches, including three mission churches, five synagogues, and five Roman Catholic churches. Feeling the need of experiment in the field of community religious education, and the correlation of the public schools and church schools for the highest service of the community, four years ago this city organized a Council of Religious Education. Any Christian citizen who was willing to cooperate in the formation of a program of religious education for the community was eligible for membership in this council. It was a voluntary association of citizens working to achieve common objects.

The council is a permanent, non-denominational organization, devoted to the moral and religious welfare

of the city. It is supported by voluntary contributions of citizens, just as they support libraries, hospitals, and other philanthropic institutions.

The council has created a Board of Directors which is, in fact, a City Board of Religious Education. This Board employs a superintendent of religious education; he is an educational expert whose duty it is to guide the Board in the solution of technical problems which are involved in a community program of religious education. His position is comparable to that of the city superintendent of public schools.

The council has defined its objects as follows:

(1) The development of a city system of religious education.
(2) The unification of all child welfare agencies of the city in the interests of the greatest efficiency.
(3) The supervision of a complete religious census of the city, with special reference to the religious needs of children and young people.
(4) The direction of educational, industrial, and social surveys for the purpose of procuring facts upon which a constructive community program can be based.
(5) The creation of a community consciousness on matters of moral and religious education.

The council has organized its members into commissions for the study of community problems. These commissions report their findings to the council, and then there is an "open forum" discussion on the recommendations. At present there are four commissions; they are working on community music, pageantry and art; surveys; week-day and vacation Bible schools; and the rela-

tionship of public, church, synagogue and parochial schools.

The council has inaugurated or organized activities as follows:

(1) A program of community music, pageantry and art.
(2) Public lectures.
(3) Conference and conventions of local teachers.
(4) Department of surveys.
(5) Organization of boys and girls and young people.
(6) Training school for religious leaders.
(7) Week-day and vacation Bible schools.

Without a single exception, all the Protestant churches cooperate in the development of this city-wide system of religious education. Each denomination conducts its own educational program in its own church. All strictly denominational interests are cared for in the local churches. Those things which can be done with best results by cooperative efforts are placed in the hands of the City Council of Religious Education. Each community studies its local problems and determines what its local work shall be.[1]

[1] The week-day Community School for Religious Education, as developed at Gary, Indiana, has already had considerable publicity. It has been described and evaluated in pamphlets and religious periodicals and therefore it has not been reviewed here.

VI

COMMUNITY LEADERSHIP

"We are at the beginning of a new century. The old world is dying around us; let it also die in us. Once more in the history of the human race we hear the great creative Spirit utter those tremendous words, 'Behold, I make all things new.'"

—General Jan Christian Smuts.

Aim

To show the opportunity and responsibility of local churches and groups of churches, and especially of home mission agencies, to train for leadership in new community tasks, and to preserve the highest moral and spiritual values in community effort.

VI

COMMUNITY LEADERSHIP

Community organization, industrial democracy, good housing, and cooperative production and distribution of the necessities of life are of prime importance to community welfare, and therefore they are worthy of special consideration. If these ideals could be realized, other attendant and pressing community problems would be more easily solved. Health, recreation, education, and cultural and spiritual values would be more easy of attainment.

Church Leadership. The real question before the churches is, how far they can gain and hold leadership in the new community movement. The question cannot be dismissed by saying that these various matters are not within the scope of the church's concern. There is no excuse for hiding behind the phrase, "the separation of Church and State." This principle has been adhered to, even to the exclusion of practically all religion from the state. Whether or not the church, in an organized capacity, becomes a factor in these different human problems is beside the question. The real point at issue is whether or not the church sees an opportunity for the immediate application of the "good news" of Jesus Christ, the gospel of good-will, to community problems. If the church does see it, and begins to study the problems,

—to preach about them, to write about them, and, if necessary, to start an organized movement for their solution—they will be solved.

Leadership in Temperance. The churches are now face to face with the same conditions which confronted them in the early days of the temperance movement. The Woman's Christian Temperance Union and the Anti-Saloon League may not have been ecclesiastical organizations, but they were made up of Christian men and women, secured their membership through the churches, held their meetings in churches, and drew largely upon the churches for support. When, however, these two great organizations began their crusade, there was more discussion as to the function of the church in relation to prohibition than there is to-day on industrial, social, or other community problems. Certain ecclesiastical organizations refused to give their support to the temperance movement, and others were divided on this subject. Many and long were the debates in local communities concerning the possible economic effects of prohibition. Articles were written and editorials published which attempted to show the evil effects that would follow in the business life of the community, if prohibition were adopted. Attempts were made to stifle all discussion and to intimidate all workers in the cause by persons who, either directly or indirectly, made their living from the liquor traffic.

The temperance movement, however, moved steadily onward until the forces of opposition were battered down. Government and industry both began to apply the abstinence test to employees; communities expressed

their collective will through local option; and finally, from state to state, through the education and expression of the people, the movement spread, even to culmination, in an amendment to the Federal Constitution.

In a similar sense, the churches to-day face degrading influences even more essentially opposed to the highest development of personality and of social welfare than those wrought by liquor. Will the churches exercise a similar leadership?

Public Schools. The foremost essential to leadership in the community movement is that the churches must preserve, at all costs, their noble and traditional support of popular education. The significance of popular education is at once apparent in our American phrases, "the Common Schools" or "Public Schools." The fact that all people, without distinction, have access to the same body of knowledge, and have the opportunity to pass through the same educational processes, is not only the foundation of democracy; it is its very life. The church is primarily interested in popular education, because it is a necessary corollary of the teaching of our Lord concerning the value of the individual and the right of personality to its fullest development. In no country of the world where this principle is not known and fully appreciated has there been any serious attempt to provide educational facilities for all the people. Furthermore, it is a fundamental Protestant principle. It is implied in the old Lutheran formula, "the universal priesthood of believers." That nothing must come between the eager, expanding minds of children and youth and the best possible education is only another way of saying that no

Pope, church, book, or creed must stand between man and his God.

Early Church Education. Here, in the United States, the traditional attitude of the church toward popular education has been too great a factor in the development of democracy to yield a place of leadership, even in this day of new demands and new conceptions for the fullest realization of community life. The early universities were founded by the church, and the earliest efforts of common school education were fostered by the church. Many of the early teachers were ministers. It never has been the concern of the churches to retain control of popular education; their chief concern is that personality shall have the chance to develop.

Mission Schools. Without doubt, the church's organized agencies, especially her home missions, have been the mightiest factors in our land for actually establishing and carrying on popular education for backward or dependent peoples. Find some out-of-the-way spot where law and public opinion have failed to provide a suitable school and there you will discover, in many cases, a little mission school, supported by the church and taught by some consecrated man or woman devoted to the principle of popular education.

To the Negroes, the isolated people of the mountains, the American Indians, the Spanish-speaking people, the Orientals, and the illiterate whites, both native and foreign-born, the church has stretched out her helping hand by providing a means for education. The magnitude of school work, as a present-day factor in home missions, has not been fully appreciated. According to

the latest but somewhat incomplete reports, the churches and mission agencies have established and support 591 schools of all grades for Negroes; 194 schools for mountain people; and 25 for American Indians. All these are in addition to 336 academies, 418 colleges and universities, and 200 seminaries and training schools, all more or less under church control, and with definite policies for the broadest education and for training in Christian leadership.

A large majority of these elementary and secondary schools are non-sectarian in character. They exist to supply a need which has not yet been filled by the local community or by the state. In establishing and supporting schools, the church is only carrying out the essential principle of meeting a need, and implanting new ideals, regardless of language, race, or economic status. We are also reminded of the function of the missionary agencies of the church in non-Christian lands in establishing popular education. Without question, it could be asserted that the churches have been the greatest factors that the world has known in establishing, directly or indirectly, the ideals of popular education among the nations of the earth.

All this is written for the purpose of bringing to mind the precedents, the foundations, and the basic principles for new and even greater challenging opportunities.

Adequate Facilities. The churches must therefore be interested in an adequate educational policy for our communities. They will urge the providing of school facilities for all boys and girls of school age; they will use their influence to reduce illiteracy among adults,

especially among Negroes, New Americans, and the more backward native whites; they will seek every legitimate means to keep the control of the schools out of politics; they will make it their chief concern to promote the centralized school for the town and open country; also night schools, English classes for the foreign-language groups, extension schools for the more backward and dependent peoples, suitable school buildings, and adequately paid teachers for large numbers of Negroes.

Adequate Salaries. The adequate training and support of public school teachers, and a living wage with insurance and pension benefits, are just as much the concern of the churches as is the movement for more adequate ministerial support and relief. For the future of democracy, there is just as much at stake. Until the problem of low salaries is remedied, there can be little hope that capable, ambitious men, who have families to support, will be attracted to public school teaching as a profession. While we fully recognize woman's supreme place as a teacher, especially in certain spheres and for certain age-groups, there ought to be a larger percentage of men teachers in the public schools, to deal especially with those phases of education that affect the work of men in the world. After observing life in the United States for a number of years, a Chinese student once said that women controlled our country, and the reason for this remark, he said, was that practically all the school teachers were women.

Propaganda. The elimination from the public schools of propaganda of any sort is essential to an adequate educational policy. The disastrous results of nationally-

controlled education, used for propaganda purposes, have been demonstrated to the world by Germany. A Federal Board, or a Department of Education, for the purpose of scientific investigation of educational problems and the standardization of equipment, qualifications of teachers, and general educational policies, is one thing; a Federal Board, with the possibility of absolute control of the content of text-books, methods of teaching, the making of curricula, and the organization of schools in the community, is another thing. The latter system would make it possible to disseminate throughout the entire nation any particular point of view regarding the organization of society, the functions of the state, or methods of public control. Such a system of education, in the nature of the case, limits the public school as a training institution for the development of open-minded, self-directing, and self-realizing free individuals. A system of this kind may be desirable for a despotism, but it can never thrive in a democracy. It thwarts democracy at its fountain-head. Propaganda of any sort is not necessary to national unity. Uniform ideas or a blind allegiance to an overlord State deadens initiative and originality.

That there is some danger of this sort in America to-day is realized when it is reported that fifty per cent of the schoolbooks come from five book-publishing companies.

The only desirable method of control of popular education is by the community itself. It has its limitations. They are, however, the limitations which we accept with democracy. In our own country we would rather trust the people to express their desires through their own

control of popular education than to permit either Church or State to fasten upon us any uniform system.

In countries where education has been entirely in the hands of the church, the system has utterly broken down and has been discarded for the free school. The danger to our own country is that other forces will tend to control education and to use the public schools for the promulgation of particular social, political, and economic creeds. It is safe to say that a growing democracy will break the tyranny of the latter as easily as it has discarded the former.

It is now evident that in the communities, or local units of our democracy, the churches must become leaders in solving the problem of furnishing adequate popular education. The fact that this is a community problem makes both the opportunity and the responsibility of the churches. The Protestant churches will make no attempt to control community education. On the other hand, they will, as in times past, consider it their first duty to arouse communities that do not appreciate the value of popular education for all groups and classes; and, if necessary, to demonstrate in such communities that popular education is absolutely necessary for the highest development of community life. That this has been, and is, the concern of the churches is evidenced by the number, variety, and effectiveness of the mission schools under church and missionary agencies in the United States, Alaska, Hawaii, and the West Indies.

The churches will not make the error of insisting on the teaching of one point of view, or of one theory as over against another. Their only concern is that our

boys and girls shall have the type of education that permits the fullest and freest development of personality. They will, therefore, be concerned more with open-mindedness than with doctrines or creeds; with the scientific point of view rather than blind acceptance of a truth; with initiative and originality rather than passive uniformity; and with a preparation for life, in the fullest and freest sense, rather than a limited or one-sided opportunity. Without being sectarian, or without meddling in the community control of education, the church is in a position to inculcate these elemental principles, just as it exalts the noblest virtues of everyday living.

Intellectual Leadership. The support of the public school by the church as a separate institution is no warrant, however, for the church to give up her claim to intellectual leadership in the community. Every attempt to sever the alliance between knowledge and religion has resulted in creating, in the popular mind, a conception of things sacred as over against things secular. In the realm of sacred or spiritual matters, the church is supposed to be supreme in authority, and there are many who feel that she should have no voice in so-called secular forces. Not being true to the unity of life, this division is most unfortunate. In those instances where the church has lost her grip as a potent spiritual force in the every-day problems of life, it has been because she has disclaimed any interest in worldly affairs as such.

Popular education, so necessary to human liberty, promoted and fostered by the church all over the world, has produced a new situation in which the church and her

leaders find, in the community, men and women who have attained and held intellectual leadership. Furthermore, as modern society has become more complex, the application of moral and spiritual ideals to the affairs of men has become more difficult. The real question is, whether or not the minister, as a community spokesman in moral and spiritual matters, is to be a sufficiently trained intellectual leader to be able, with his associates, "to contrive methods of individual and social behavior adapted to the experimental outlook and public realities of an age of triumphant natural science." The day was, here in our own land, when no other career such as the ministry was open to ambitious men. At the forefront of society were these men of fine force, ability, and education. Year by year, the best men of each college class went into the ministry. They were characters of mark, "true to their standards, eloquent in their office, friends and advisors of political leaders, themselves often political leaders and foremost in all public meetings."[1] There is no reason why such leadership cannot be exercised to-day, and unless it is, there is little or no hope for a Christian civilization. Such leadership depends not only upon the type of man entering religious work, but also upon the kind of training he gets, the type of message that he is to proclaim, and the opportunity he may have for mingling freely in the every-day affairs of men.

Democratic Government. By showing the dependence of the moral and spiritual welfare of the people

[1] James K. Hosmer, "Samuel Adams—the Man of the Town Meeting," p. 22.

upon the proper functioning of the State, especially local government, the churches can further exercise community leadership.

There is a peculiar responsibility for home missions in this regard. A national view of the home missionary enterprise shows that its largest concern, if gaged by the expenditure of money for buildings, equipment, and workers, is in communities and among peoples that are the least able to take their proper places in the control of community life. To meet this obligation, the church's first duty is to secure to all people the right understanding of the duties and privileges of citizenship, so that all may enjoy equal participation in the control of community life.

Corrupt Politics. Where the church has failed to do this, local government is the most corrupt. When the churches practically abandoned a district in one of our great cities, through changes of population and the moving away of the membership, there developed a control by two of the most iniquitous political bosses that our land has ever produced, and which made this ward one of the most corrupt in all the United States. There is scarcely a foreign colony in our industrial communities or great cities that is not exploited for political purposes. How far political bosses are preventing the teaching of English, citizenship, and the ideals of a genuine democracy, no one has been able to discover. Only the fact remains that such constructive efforts are sometimes effectually blocked.

Training for Citizenship. The extension of the right of suffrage to all adults carries with it the obligation to

give training in citizenship to all persons of whatever race or color. Merely granting the privilege to vote may not be any great blessing either to the individual or to society. The sincere effort, however, to give all persons a chance to qualify for real participation in political life is the ideal.

New Citizens. Just as in the case of training for home life, the church here has a wider opportunity than is at present exercised by the public school. The ages when boys and girls get their first contacts with organized society are the ones in which the public school has the least proportion of the total number. Pupils who leave school after the grammar course, or during the high school course, in a large majority of cases, go to work. Thus, during the years immediately preceding the entry into citizenship, the state has little or no contact with its future citizens through the public school or through any other agency.[1] Since the colleges and universities do not attempt any formal recognition of a person's entry into citizenship, it may safely be said that, aside from home influences, the youth of this country reach the age of twenty-one without instruction in citizenship and without any notion of the meaning of its rights and duties. Until the state takes more seriously the qualification for suffrage, the church has an unparalleled opportunity to teach the meaning of the state, as well as the rights and obligations of all those coming into their citizenship. In every community, the young men and women who have reached the age of twenty-one could be given public recognition under the leadership of the church. After

[1] See Chap. IV, pp. 99-100.

careful training, a public meeting, made up of the new voters, could be held; and this might easily become an annual community event. "Americanization," in this sense, might well be applied to all, foreign and native-born alike.

Popular Democracy. A revision of the popular conception of democracy cannot long be postponed. To many, democracy means the exercise of "natural" rights —"liberty" and "equality." It is ordinarily thought of as "every-man-for-his-own" interests. The new community spirit, however, emphasizes the group and the group spirit. The only rights that the group idea can tolerate are those which membership in the group gives. Because of our false conception of individual rights, the popular idea of the State is that it is an institution to restrain and regulate. It is regarded, usually, as an external authority which we must obey. Almost the only time that the State is given serious attention is when it arrests and punishes. The so-called evils of democracy—favoritism, bribery, graft, and bossism—are no indication that democracy has failed. These are the evils of our lack of democracy, of our party system, and of the abuse which that system has brought into our representative government. The fact is that we have never tried to establish a real democracy since the passing of the old Town Meeting. As one writer has expressed it, "Democracy has one task only—to free the creative spirit of man. This is done through group organization. We are sometimes told that democracy is an attitude and must grow up in the hearts of men, but this is not enough; democracy is a method of scientific technique,

of evolving the will of the people. To have democracy, we must live it day by day." [1]

Both the attitude and method of democracy are of great concern to the churches, especially to the Protestant group. They are dearest to the hearts of all true patriots. To implant this attitude and to establish experiments in the method are ways of helping to realize the ideals of the founders of our democracy.

Freedom of Speech. By insisting that the channels of public opinion and discussion be kept open, and by guaranteeing the freedom of speech and of the press, the churches can further attain and exercise community leadership.

Life, liberty, and the pursuit of happiness were some of the inalienable rights which the Declaration of Independence held to be self-evident. The first of the ten original amendments to the Constitution prohibits Congress from abridging " freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances." Freedom of thought and speech are precious rights to all Americans.

For five years there has been no free play of public opinion in the world. War-time demands made it necessary for governments to conscript public opinion, just as they did men and materials. After such strenuous agitation over a period of years, public opinion, since the signing of the armistice, seems to have been demobilized, along with the men in service. At the close of the Great War, public opinion was like many a soldier

[1] M. P. Follett, " The New State," p. 160.

being mustered out of a well-ordered life into the freedom of the every-day world. It was not easily adjusted to peace days.

Peace-time propaganda, however, was not long in appearing. Established before the war, it took advantage of the war experience and psychology and has flowered out in new and wonderful colors and designs. Everything and everybody now has a press agent, for the purpose of guiding public opinion. Predigested thinking is the order of the day. Information for the public is first filtered through publicity agents, and no one has estimated how many such agents are employed by all the various agencies desiring to reach the "ears of the people."

One of the urgent needs of the day is the restoration of free play of public opinion. In the words of one of our noted editors, "This requires first the establishment of freedom of discussion, for without freedom of discussion there is no public opinion that deserves the name."

Treatment of Radicals. The suppression of the right of assembly and of free speech is evidently to-day the accepted method of dealing with radical propaganda. Without passing judgment on the merits of any particular radical doctrine, we may say that the policy of repression has been so generally adopted by public officials, and in some cases by federal authority, that it needs to be evaluated as a means of effectually checking radicalism. The world's experience is that any attempt to repress an idea by force only serves to propagate it. Recently, when a radical leader was deported from a

certain town without trial, a leading business man said, "Yes, we got rid of him, but I fear that our method of doing it created a hundred like him." The fact is that the only remedy for unsound radicalism is a free and liberal democracy.

Justice Holmes, of the Supreme Court of the United States, recently said, in a dissenting opinion, that "the best test of the truth is the power of the thought to get itself accepted in the competition of the market." Propaganda of any kind is to be combated only by the presentation of adequate ideas by leaders of proved sagacity and prudence. This is the challenge to the leaders of American thought, and herein, only, lies the safety of American institutions.

Clear Thinking. Immediately after the May Day riots in 1919, in one of our great cities, when there seemed to be the need of some public statement in a greatly confused situation, a group of religious and public-spirited leaders issued the following open letter, which sufficiently sums up the present situation regarding one of America's most priceless heritages:

"The present is a time when clear thinking is of most vital importance to meet effectively the changing conditions of our country. The use of wrong methods may not only put our institutions in jeopardy but produce disorders that can be cured only at a great cost.

"We, the undersigned American citizens, appeal to all the people to remember:

"That the spirit of riot instead of reason, whether in high places or humble, can work only harm;

"That all disregard for law and order and our Constitutional guarantees of free speech and personal liberty

threatens nothing less than the very overthrow of democracy;

"That incitements to violence, whether on the part of newspapers, public speakers, or individuals in private speech, are criminally wrong;

"That all attempts to suppress honest criticism by intimidation are a denial of fundamental Americanism.

"We believe in a hearing for all lawfully expressed opinion, holding that error can best be combatted by truth, but that no truth is safe, if the suppression of criticism and of opinion is permitted.

"We stand for the safeguarding of Americanism in America, the preservation of free speech, and the right of public assembly; and the rigid observance of law and order, particularly on the part of those entrusted with police and judicial powers."

Newspaper Veracity. Freedom of speech and of the press, however, does not give the right to slander others, to attack by speech or publication the character of another with evil intent, or to endeavor to injure another by false and slanderous statements. It puts a special obligation upon the newspapers to print the truth. "You can't believe anything in the newspapers" is a common attitude in our land to-day. It goes without saying that the editorial columns, and especially the news sections of American newspapers, are among the greatest, if not the most potent, factors in forming public opinion. In a democracy, people feel that they have a right to the truth.

After full allowance is made for the possibility of unintentional errors, the ways by which newspapers may distort the truth are in the use of manufactured news, in a misstatement of facts, a misrepresentation of news,

and through the omission of important details and misplaced emphasis.

One may tell the truth about the matters concerning which he writes, but he may create entirely false impressions by omitting to tell of other truths. The choice of topics to which a newspaper gives first place in the news columns is fully as important as telling the truth itself. The headlines which a newspaper puts to truthful articles may be as misleading as bald lies. A newspaper may encourage the public to take an interest in murders and scandals by putting such stories on the first page, or it may ask the public to consider more important affairs first, by placing them in greater prominence. For example, not long ago two society women were killed in an automobile accident, and that same night fifty miners were killed by an explosion in a mine. A newspaper in the neighborhood gave the same space to both accidents, whereas the first was of slight public concern, and the latter was of fundamental concern. The citizen, in buying newspapers, helps to decide what kind of papers shall be published, and in this way each one helps to make public opinion.

Newspaper Advertising. "The citizen must bear in mind, also, that newspapers and periodicals are no longer supported mainly by subscriptions, as was once the case, but that they are dependent, primarily, upon advertising or upon some group of persons willing to pay the bills in order to have 'an organ' to voice their opinions. Publishers do not dare too seriously to offend their advertisers, and plenty of examples of news suppressed, or colored to please the advertisers, are forthcoming. For

instance, a few years ago an association of citizens held a meeting in support of a law then pending in the legislature, requiring store-owners to furnish seats for their employees, when not engaged in waiting on customers. At the meeting, competent speakers described the evil conditions prevailing in a number of great stores, mentioning them by name. The reporter wrote a true story of the meeting, but his city editor struck out the names of all the big store-owners who advertised in his paper, and the readers of the paper received the impression that it was only a few obscure shops that kept their women employees standing on their feet eight and ten hours a day." [1]

Only recently another new society has been formed whose purpose is to compel the telling of the truth by the newspapers. This society purposes to make deliberate falsification a misdemeanor, and to make it obligatory for every editor to reserve in his paper a column for use by some one not interested in the paper—a representative of the readers; this society also demands that the papers all answer certain questions; and asks for the publication of official newspapers, the editors to be elected by the people.

In every community the pulpit must contend with a public opinion formed largely from news columns and moving-picture news weeklies. If the people are misinformed, or prejudiced, or if the truth has been withheld, the pulpits have conditions to deal with that make the proclamation of the truth almost impossible. If

[1] Charles A. and Mary R. Beard, "American Citizenship," Chap. XVIII, p. 293 ff.

the ministers of our country could have the newspapers as allies for the telling of the truth, the whole truth, and nothing but the truth, it would be difficult to decide which would be the greater power for personal and social righteousness.

The Public Forum. The public forum, now adopted by many churches, clubs, labor unions, and social centers, is fast becoming one of the nation's strong assets, not only for the complete airing of grievances, but for the presentation and discussion of vital topics of public interest. Strangely enough, the communities in which the public forum has been most largely successful have been those in which home mission institutions have their greatest obligation and opportunity.

The public forum is a meeting at which some topic is presented by a competent advocate or scientific expert, in a statement of sufficient length to get the whole case before the people. At the close of this statement the people are invited to ask questions, to rebut arguments, and to make new contributions to the subject. This part of the program from the floor is like the old "general discussion" in the school, literary society, and young people's debating clubs. As a safety valve, and as a method of finding out what the people think, as well as an opportunity for the interchange of thought and for the production of the collective will, the public forum, if organized under the principle of free speech, with no intent to incite violence or disturb the public peace, is an asset for the church not yet fully realized. In the days of our Lord, one of the essential features of the synagogue service was that, at the close, an opportunity was given

to any person who so desired to read from one of the scrolls, to comment on, or publicly to discuss, any passage of Scripture or any statement made by the scribes or the elders. It was evidently this custom which Jesus followed when, at Nazareth in the synagogue, on the Sabbath Day, he asked for the book of the Prophet Isaiah, opened it, and read the sentences from the Scriptures which he interpreted as fulfilled in himself. This part of the synagogue worship was evidently for the same purpose as the public forum of to-day.

Church Practice. The embodiment of the highest ideals of righteousness and justice—those very principles which are necessary for community welfare—is, by all odds, the greatest essential for leadership on the part of the church in the community. More important than what the church advocates in any message is its practise, especially when it comes into active relationship with difficult social and economic problems. It is this practise by which the church is judged from the outside even more fully than by what it says. For the church in the local community, such practise would involve the following:

1. The development of the "group idea" or the really democratic spirit within the organization of the local church.
2. The counting of her offerings and the spending of her money for the largest social purposes.
3. A careful scrutiny of all invested funds.
4. The application of the highest ideals in the employment of labor.
5. The development of community spirit among the churches of a given locality—that is, the unity of spirit

and purpose necessary for a community of Christians to bring about Christian community life.

Conclusions. The rapid growth and significance of the community movement; the strength and character of the forces determining the welfare of community life; the increasingly complex relationships of all forces attempting to organize communities; and the present open, fertile fields for the establishing of community ideals make it imperative that the churches seize their unparalleled opportunity for leadership. This opportunity involves certain very definite responsibilities which may briefly and concretely be stated as follows:

A United Approach. A far-sighted, statesman-like policy of survey and systematizing of all the religious forces—local churches, ecclesiastical organizations, federations of churches, and general and women's mission boards should be made. For the solving of the problems in any given community, these agencies must coordinate their efforts, so that all unchurched territory, unchurched groups, and un-Christian social conditions may be fully considered and provided for. Such a coordination will also secure the most economical distribution of our present forces and will avoid the waste of overlapping and competitive effort. Instead of unrelated approaches to such great problems as city evangelization, the development of rural life, Negro education, the training for leadership of the American Indian, the seizing of the unparalleled opportunities of the West Indies, and the care of migrant groups, the demand now is that these great questions be approached with a unity of spirit and point of view that shall enable all the forces to do their best

work and actually achieve the realization of Christian community life.

The Service Motive. The church must stand for service as well as services. The conception which is now held regarding mission stations, home and foreign,—the neighborhood houses, community centers, schools, hospitals, and training institutions,—must prevail in every organized church. "Every church a home mission station," is the only watchword that will redeem American community life. Such a conception would involve the organization of each local church for active, constructive work, as well as for worship and religious education. This would mean that the membership would be divided into well-recognized, working committees, with specific aims and programs which should be outlined according to community needs and should be understood by all who take upon themselves the responsibilities of membership. The procedure would be similar to that which is followed in social and civic clubs or organizations, formed for the promotion of specific enterprises. There would be one exception, however,—the opportunist element would not be so prominent. The efficient church would concern itself with fundamentals, applying them to community life, just as it is concerned with basic principles of personal religion. What these principles should be, as determining the working organization of a local church, would depend upon well-conducted experiments in widely divergent fields. To standardize them, except for a few essentials, would be to miss a greater fundamental principle,—that of continued study and adaptation of activities to the needs of the particular community.

The popular misconception from which the churches must be freed before they can be wholly devoted to the missionary spirit and work is that the church is an organization which exists largely for the culture and spiritual upbuilding of its members. Local churches in which this conception prevails are likely to become self-satisfied, if not exclusive. Such churches have retarded the introduction of new methods called for by changing populations and by new social and economic conditions in the community. It has made the assimilation of foreign-speaking peoples into the normal life of the churches a rare occurrence. It has such a strong hold upon some people that churches are frequently chosen for membership because of their class position, the eloquence of their minister, or the attractiveness of their music.

A wholesome point of view regarding the local church can only be made possible by implanting the missionary spirit and ideal within the individual Christian himself. It cannot be achieved by merely discussing such a policy, or by more or less formal adoption by the local church. It must be embodied in the very conception of the Christian life itself.[1]

The New Emphasis Upon Life as a Stewardship. The Christian life does not consist in going to church and keeping the commandments, and so getting to heaven because of faithfulness to certain forms; it means that "life is a trust, a stewardship." That was our Lord's idea of being faithful, an idea we have pitifully narrowed. He did not talk of being faithful to creed or

[1] For further discussion, see the author's "Missionary Education in the Home and School."

commandment, but of being faithful to what has been committed to us. Life is not a probation which ends in reward or punishment in another world; it is a power and a possession which we are to use. God has made us working partners in his plans for the world. The New Testament word is "stewardship." The modern word would be "partnership" or "trusteeship."

Stewardship has many sides. There is the stewardship of time, which demands that one's time be so used that it shall count most for God's great end. The stewardship of business requires justice and love for men in the shop and on the street; it asks how we are making our money. The stewardship of money also concerns the spending of money. In the Christian use of money, the fundamental fact is not tithing but stewardship.

The principles of Christian stewardship as generally accepted to-day and as promoted by the Interchurch World Movement are:

1. God is the owner of all things.
2. Every man is a steward and must given an account of all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment requires, as part of its expression, the setting apart, for the extension of the Kingdom of Christ, such portion of income as is recognized by the individual to be the will of God.
5. This separated portion ought to be administered for the Kingdom of God, and the remainder recognized as no less a trust.

The Prophetic Spirit. The church must preserve and

develop the prophetic spirit. The changing and increasingly complex conditions of life cannot be Christianized unless the church is willing to take the lead. The prophetic spirit and utterance are Christianity's unique and distinguishing features. What the prophets were to their times, and especially what Jesus Christ was to his day, Christian leaders must be to the present day. There are persons who take a good deal of satisfaction in reading the great prophecies of the Old Testament, because they are the great utterances of a day long past. They use them as "references," when the application of religious ideals is being made to present-day life. A better method would be to understand the place of the prophet in his own environment in the day in which he lived, to get his point of view, and a glimpse of his idealism. We should then see that he inveighed against the evils of his own time, with a knowledge that looked beyond his day and with an idealism at once lofty and prophetic. This was especially true of Jesus, who had that quality of teaching and preaching which was not only penetrating but brought a new and strange message. Whenever he spoke he aroused wonder, and even antagonism, among those who were willing that conditions should remain as they were. In the sense that Jesus was a radical, so is any Christian to-day.

There is a difference between radicalism for its own sake and prophetic idealism, for the latter ever strives toward realizing the good and the beautiful. The industrial conference of the Interchurch World Movement, held in New York on October 2d and 3d, 1919, approved a prophetic principle when it said, "We are not com-

mitted to the present or to any other industrial, social, or political order or institution as a finality."

It is truth that is eternal. The conditions under which men live are subject to change. Such principles, therefore, as those of Jesus regarding the inestimable value of the individual need constant repetition, in view of new conditions of life, from generation to generation.

If the church grasps her opportunity for leadership, in a day when all the world is groping blindly, not only for a leader but for the eternal verities around which its chaotic life may find peace and contentment, it will be because Christians have not failed in their idealism and have not been satisfied with things as they are.

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